A

DISCOURSE

Concerning the

Gift of Prayer:

SHEWING

What it is, wherein it consists, and how far it is attainable by Industry.

WITH

Divers Useful and Proper Directions to that purpose, both in respect of Matter, Method, Expression.

By *JOHN WILKINS*, D. D.
Late Lord Bishop of *Chester*.

Whereunto may be added,

ECCLESIASTES:

OR,

A DISCOURSE

Concerning the

GIFT of PREACHING.

By the same Author.

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TO THE READER.

IT may justly seem a wonder, that amongst the vast multitude of Books, wherewith the World doth abound, there should be so little written of this Subject here insisted upon, being of such great consequence, and general concernment.

There is scarce any kind of Skill or Ability, which may be taught and learnt, but it hath been reduced to an Art, *and laid down according to some Rules and Method, for the more facil and full comprehension of it.*

How copious are the Treatises concerning Human Oratory? *And divers have written particularly of the* Gift of Preaching, *besides the many* Examples *of it in* Homilies *or* Sermons. *And so likewise for the* Models *or* Patterns *of* Devotion, *which are very numerous, almost in all Languages.*

But for the Gift of Prayer, *or the Rules whereby a Man may be directed to an ability of expreſſing or pouring out his Soul in this Duty; there is (for ought I can find) but little written of it in any Language, though it be of ſuch general uſe for all Kinds and Profeſſions of Men; and though the* Gift *be as much better than the* Pattern, *as the* Receipt *is better than the* Medicine.

I am very ſenſible, that the performance of this Duty in a Spiritual Manner, *is from Infuſion from above, and does not fall under the Rules of* Art; *but yet there are ſome ſpecial advantages in the performance of it, both for the furniſhing of the* Judgment, *and the exciting of the* Affections; *which a Man may be ſupplied with by Study and Premeditation; and the enquiry after theſe, is the proper Subject of this Diſcourſe.*

Every one will be ready to acknowledge it for an excellent Ability, when a Man can readily ſuit his Deſires unto ſeveral Emergencies, and upon any occaſion pray without Book; but many look upon it as being extream difficult, and not for an ordinary Perſon to attain. That which is here endeavoured, is to make it plain and facil.

There are three ſpecial hindrances which do indiſpoſe Men for this Service; want of Mat-

Matter, *and* Order, *and* Words; *for the ſupply of which, here is propoſed a copious Field of* Matter, *a regular Frame for* Method, *and Scripture-phraſe for* Expreſſion, *which no Man need be aſhamed to imitate or borrow.*

The knowledge and conſideration of theſe things, muſt needs be very uſeful for all Callings of Men, (every one being concerned to perform the Duty, *and conſequently to labour after the* Gift): *Eſpecially for ſuch whoſe buſineſs it is, after a more peculiar manner* to give themſelves unto Prayer, and the Miniſtry of the Word. *And amongſt theſe, chiefly for ſuch younger, unexperienced Men* who have not their Senſes exerciſed *to diſcern what is proper and fitting; and therefore when they are put upon this Service, may be apt by their Ignorance in this kind, to proſtitute the Solemnity of this Duty.*

This Diſcourſe was at firſt intended only for private Uſe and Direction; it was for the ſubſtance of it drawn up divers Years ſince, as it is now repreſented, before I knew ſo much as any one Author who had formerly attempted this Subject: Since that, I have met with, and peruſed the profitable Labours of ſome others in this kind, * *M.* El-

* Abba Father,

nath, Parre, * *M.* Clark, † Scultetus: *I have likewise consulted such other Treatises as did seem most nearly to border upon it: Not neglecting the Discourses of those who are stiled* Magistri rerum Spiritualium, *concerning the Rules they prescribe for* Mental *Prayer.*

* Holy Incense.
† De Precatione.
Guil. Parisiensis de Rhetorica divina.
Wesselus Groningensis de Oratione.
Alfonsus Rodericus Exerc. Perfectionis. Tract. de Oratione.

I have formerly Published some other Preparations of a like nature, upon another Subject, by which I am encouraged unto some hope that this likewise may be acceptable.

A

DISCOURSE

Concerning the

Gift of Prayer.

CHAP. I.

What this Gift is, why aſcribed to the Spirit, the ingredients required to it.

THE true happineſs of every Chriſtian, does properly conſiſt in his ſpiritual *communion* with God.

This *communion* is chiefly exerciſed in thoſe two acts of Religion,

{ Prayer,
{ Hearing the Word.

Praying may be conſider'd under a two-fold notion, either as a { Duty, / Gift.

It is of very great concernment to every man, to be rightly acquainted with it in both theſe reſpects:

ſpect: How it *muſt* be *performed* as a *Duty*; and how it *may* be *attained* as a *Gift*.

I am at this time to diſcourſe of it only in this later ſenſe: The *Gift* of Prayer may be thus deſcribed.

It is ſuch a readineſs and faculty, proceeding from the Spirit of God, whereby a man is enabled upon all occaſions in a fitting manner to expreſs and to enlarge the deſires of his heart in this duty.

Unto the attaining of this Gift in its true latitude and fulneſs, there are three ſorts of Ingredients required.

1. Something to be *infuſed* by the Spirit of God, who muſt ſanctifie and ſpiritualize the judgment and affections, before we can either apprehend, or deſire any thing as we ſhould.

2. Some *natural* endowments and abilities diſpoſing us for this Gift, as Readineſs of Apprehenſion, Copiouſneſs of Fancy, Tenderneſs of affection, Confidence, and volubility of Speech, *&c.* which are very great advantages to this purpoſe, being naturally much more eminent in ſome than in others.

3. Something to be *acquired* or gotten by our own induſtry. Namely, ſuch a particular and diſtinct apprehenſion both of our ſins and wants, and the mercies beſtowed upon us, that we may be able to expreſs the thoughts and diſpoſitions of our minds concerning them, in ſuch a decent form as may excite both in our ſelves and others, ſutable affections.

The

The fieſt of theſe is by ſome ſtiled the *Spirit* of Prayer; the two latter the *Gift* of Prayer: the two firſt of theſe do not fall under the Rules of Art, being not to be taught or learnt; and therefore to theſe, our endeavours cannot of themſelves contribute; the one being a ſpecial Grace, the other a common gift of the Spirit, grounded upon innate propenſity of temper or conſtitution: and ſo 'tis the third chiefly that concerns our preſent enquiry.

Each of theſe may be ſeperated from one another. There may be true *Grace* in the heart where there is but a very ſmall meaſure either of this *natural* or *acquired* ability. And on the other ſide, a man may have the *Gift* of Prayer, who has not the *Spirit* of Prayer; that is, there may be a great degree of theſe common gifts in ſuch as are altogether eſtranged from the life of grace. 'Tis probable, that *Judas* was eminent for theſe, and therefore was choſen an Apoſtle; and ſo thoſe others, who at the laſt day ſhall plead for themſelves, *Lord, have we not preached in thy name and caſt out Devils? &c.* They did all this *in his name*; that is, they were by him both outwardly *called* and *gifted* for theſe ſervices.

Pſa. 68. 18.

Mat. 7. 22.

Such as have only the ſecond of theſe, may ſometimes exceed thoſe that have the third; whence it comes to paſs, that men of very ordinary parts, in reſpect of any *acquired* abilities, may be more ready and copious in this ſervice, than thoſe who in reſpect of other knowledg, are much beyond them.

But then only is this Gift compleat, when there is

is a joint concurrence of all theſe three ingredients, when the heart is ſanctified, and the natural abilities improved by induſtry.

That is a very appoſite Text to this purpoſe, and doth treat particularly concerning this Subject *Prayer*, under the notion of a Gift, *Rom.*8.26. *The Spirit helpeth our infirmities; for we know not what we ſhould pray for as we ought; but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered.*

The chief ſcope of that place may be compriſed in theſe three Propoſitions.

1. That of our ſelves we are very ignorant and impotent in this buſineſs of Prayer, having many infirmities, not knowing what to pray for as we ought. Not but that a meer natural man, upon the ſenſe of any preſent want or danger, may apply himſelf unto this duty for remedy (as the Mariners in *Jonah*) this being a common inſtinct of nature. But to perform it *acceptably*, either for the *matter*, *what* we ſhould pray for; or the *manner*, *as we ought*; this is a buſineſs of much greater difficulty, becauſe it is required to be *according to the will of God*, ver.27. And *the*
1 Cor. 2. 14. *natural man underſtands not the things of God, neither can he know them, becauſe they are ſpiritually*
Tit. 1. 16. *diſcerned.* But *is diſobedient, and unto every good work reprobate* ἀδόκιμοι, *void of Judgment*, being
Eph. 4. 18. *alienated from the life of God, through the blindneſs that is in him.*

There is naturally in every man both an impotency of Judgment, an enmity and averſneſs of deſire towards all holy duties in general, and parti-

particular to this of Prayer: *We cannot order our ſpeech to God by reaſon of darkneſs*, ſaith *Elihu*; and therefore the Diſciples upon their firſt converſion, being ſenſible of their own diſability in this kind, they made their addreſſes to our Saviour, that he might *teach them how to pray*. Job 37. 1. Luk. 11. 1.

2. The Spirit of God muſt be our guide and aſſiſtance in this duty: He muſt *help our infirmities*, and make interceſſion for us. Not that the Holy Ghoſt is our Mediator of Interceſſion, that is properly the Office of the Son, who is therefore ſtiled *our advocate*. *There is one Mediator betwixt God and Man, the Man Chriſt Jeſus.* 1 Joh. 2. 1. 1 Tim. 2. 5. 'Tis he only that in reſpect of his Merits and Sufferings, does make interceſſion for us, *Rom.* 8. 34. But now, becauſe the Spirit of God does excite our hearts to prayer, and infuſe into us holy deſires, ſtirring us up, and inſtructing us in this duty; therefore is he ſaid to intercede for us. So *Gal.* 4. 6. there the Spirit is ſaid to cry *Abba Father: God hath ſent the Spirit of his Son into your hearts, crying Abba Father*; and yet *verſ.* 15. of that fore-cited place, 'tis ſaid, *We have received the ſpirit of Adoption, whereby we cry Abba Father.* In which places being compared, the Spirit is ſaid to cry *Abba Father*, becauſe it makes us to do ſo: So he is ſaid to pray for us, becauſe he does inform and quicken us to pray for our ſelves. Rom. 8.

'Tis one of his peculiar Titles, to be ſtiled the *Spirit of Supplication*, becauſe of that ſpecial influence which he hath in the beſtowing of this gift. Zac. 12. 10.

Pſal. 51. 15. gift. He muſt *open our lips, before our mouths can ſhew forth his praiſe.*

Not that the other Perſons of the Trinity are excluded from a joint concurrence in this work: *Opera Trinitatis ad extra ſunt indiviſa*; All the actions of the bleſſed Trinity, (excepting only thoſe that are of intrinſecal relation) being the undivided works of all the Three. But now becauſe our groſs underſtandings are not able to conceive of this Trinity without ſome diſtinction of their Offices and Operations in reference to us; therefore does the Scripture condeſcend ſo far to our capacities, as to ſpeak of theſe common works by way of *Appropriation.* Thus *Power* and *Creation* is commonly aſcribed to the *Father*; *Wiſdom* and *Redemption* to the *Son*; *Goodneſs* and all habitual *Graces* or *Gifts*, to the *Holy Ghoſt.*

Dr. *Sanderſon* in 1 Cor. 12. 7.

Theſe general Operations of the Spirit, are uſually diſtinguiſhed into two ſorts:

Either { Χάρις. } Grace.
{ Χάρισμα. } Gift.

Or in the common expreſſion of the Schools there is, 1. *Gratia gratum faciens*, which refers to thoſe Gifts of *Sanctification* that do more eſpecially concern our own Happineſs. 2. There is *gratia gratis data*, which concerns Gifts of *Edification*, whereby we are made uſeful to others, according to our ſeveral ſtations.

Of the firſt kind are all thoſe ſpiritual Graces, Faith, Repentance, Humility, *&c.* infuſed into us in our Regeneration.

Unto

Unto the other are reducible all kind of *ſecondary Endowments* or Abilities whatſoever, that belong to the reaſonable Soul (excepting only thoſe *firſt Faculties* that flow immediately *à principiis ſpeciei*, and are in all men alike): I ſay, all kind of Abilities or good Habits, are reducible under this Head, Whether or no they are by extraordinary and *immediate infuſion*, as were thoſe Gifts in the Primitive Times, of Tongues, Miracles, Healing, &c. 1 *Cor.* 12. Dr. *Sanderſon*, ib.

Or whether they are *natural* Abilities, ariſing from Mens ſeveral Tempers and Diſpoſitions; as ſtrength of Judgment, quickneſs of Fancy, warmneſs of Affection, readineſs of Speech.

Or elſe, whether they are *intellectual* Habits, which are acquired and perfected by Education, Induſtry, Experience; as when Men become skilful in any particular Art or Profeſſion. That skill of *Bezaliel* and *Aholiab*, for thoſe curious artificial Works of the Tabernacle, to work in Gold, and Silver, and Braſs, and cutting of Stones, and carving of Wood, was from the *Spirit of God*, Exod. 35. 31. The ſecular Policy of *Achitophel*, the natural Wiſdom of *Solomon*, the Skill of the Plow-man, both in ſowing and threſhing, does proceed from the ſame Spirit, from whom every good and perfect Gift does come. In brief, when Men become skilful and expert in any faculty, whether Diſputing, Oratory, Preaching, Praying, *&c.* each of theſe does proceed from the *Spirit of God*, as the *principal* Author of them; *dividing to every man ſeverally as he will.* All other helps, whether from Isa. 28. 26. 29. 1 Cor. 12. 11.

Nature

Nature or Induſtry, being but *ſecondary, ſubordinate* Aids, which are by him made effectual for the accompliſhing of theſe ends. That queſtion of the Apoſtle being fitly appliable unto all preheminencies of this kind, *Who made thee to differ from another?* And *what haſt thou that thou haſt not received?* 1 Cor. 4. 7.

So then, All kind of good Habits or Abilities, and particularly this Gift of Prayer, with the ſeveral Degrees or Ingredients of it, are to be aſcribed unto the Spirit of God, as being the chief Donor of them.

3. This Gift of the Spirit is not barely by Infuſion, but by aſſiſting our endeavours, by helping together with us, *συναντιλαμβάνεται, collaborantes adjuvat:* He helpeth together with, and over-againſt us, (ſo the Original word does properly ſignifie) as when another man ſets to his ſhoulder, to bear a part with us in the lifting of any burden: We muſt put forth our beſt endeavours, and then we ſhall not want his aſſiſtance. The Spirit of God does ordinarily work by means; and it is an old Rule in Divinity, *Habitus infuſi infunduntur per modum acquiſitorum: Infuſed* Habits are uſually wrought in us after the ſame manner as *acquired*; that is, gradually, and not without humane endeavour and co-operation.

In the Primitive Times indeed, when the *Church* was in its *Infancy*, then the Teat was put into their Mouths, they were extraordinarily inſpired with theſe Gifts by immediate Infuſions, without the uſual means of Study and Labour; but that

that *Manna* was only for the *Wilderneſs*, when other common ways could not be made uſe of; whereas, when the Church is grown up to the eſtate of *Manhood*, and is *poſſeſſed of the Land*, God does now expect that we ſhould Plow, and ſow, and eat the fruit of the Earth in the ſweat of our brows; that we ſhould ſerve his Providence, and depend upon him only in the uſe of means: and as *Children* do not learn to ſpeak diſtinctly, but after many trials; ſo neither can a *Chriſtian* be able (as he ſhould) to cry *Abba Father*, till he has beſtowed ſome time and experience in the learning of it.

CHAP. II.

Two Extreams that make men defective in this Gift: Confining themſelves wholly to ſet-form: Depending wholly upon ſudden ſuggeſtions.

FRom what hath been already ſaid, 'its eaſie to infer, that there are two extreams which uſually hinder men from a Proficiency in this Gift.

1. When they ſo confine themſelves to the help of Books and particular ſet-forms, as not to aim at, or attempt after any further improve-

ment of their own knowledge and abilities in this kind.

2. When men depend altogether upon ſudden ſuggeſtions, as if it were a quenching, or confinement of the Spirit, to be furniſhed before hand with Matter or Expreſſions for this ſervice.

Unto thoſe that err in the firſt kind, I would ſuggeſt theſe conſiderations:

Firſt, by way of conceſſion: As for thoſe weaker Chriſtians, and new Converts, who have not their hearts enlarged with an ability to expreſs their own wants and deſires, 'tis both lawful and convenient for ſuch to help themſelves, not only in their *Families*, but even in their *ſecret* performance of this duty, by the uſe of ſome good Book, or preſcribed form, until by farther endeavour and experience they may attain unto ſome meaſure of this Gift.

Such perſons may perhaps find oftentimes their own caſe and condition more pithily and affectionately ſet down in a Prayer penn'd by another, than they are able to expreſs it themſelves. And if the uſe of ſuch a form do prove a means to warm their Affections, and inkindle their Graces; certainly then it cannot be juſtly ſtiled a quenching of the Spirit. 'Tis not *eſſential* unto the nature of Prayer, that it be either read, or rehearſed by memory, or by immediate and ſudden ſuggeſtion, (theſe things being ſuch *circumſtantial* adjuncts, as have not any abſolute intrinſecal neceſſity or unlawfulneſs) but rather that it be delivered with underſtanding and ſut-

ſutable affections, with humility and confidence, and an inward ſenſe of our conditions. Nor is there any great difference (as they are conſidered in themſelves) betwixt repeating by memory, and reading out of a *Book*, the memory being but a kind of inviſible Book for the regiſter of our thoughts: though in this caſe it ſhould be ſpecially remembred, that in the uſe of ſuch preſcript forms, to which a man hath been accuſtomed, he ought to be narrowly watchful over his own heart, for fear of that lip-ſervice and formality, which in ſuch caſes we are more eſpecially expoſed unto. This I thought good to premiſe for the removal of prejudice on the one hand.

But now in the ſecond place, for any one ſo to ſet down and ſatisfie himſelf with his Book-prayer, or ſome preſcript form, as to go no farther, this were ſtill to remain in his Infancy, and not to grow up in his new nature: This would be, as if a man who had *once* need of cruches, ſhould *always* afterwards make uſe of them, and ſo neceſſitate himſelf to a continual impotence. 'Tis the duty of every Chriſtian to grow and encreaſe in all the parts of Chriſtianity, as well *Gifts* as *Graces*; to exerciſe and improve every holy gift, and not to ſtifle any of thoſe abilities wherewith God hath endowed them: Now how can a man be ſaid to live ſutable unto theſe Rules, who does not put forth himſelf in ſome attempts and endeavours of this kind? And then beſides, how can ſuch a man ſute his deſires unto ſeveral emergencies? What

one ſays of *counſel* to be had from Books, may be fitly applied to this *Prayer* by book, That 'tis commonly of it ſelf, ſomething flat and dead, floating for the moſt part too much in *generalities*, and not *particular* enough for each ſeveral occaſion. There is not that life and vigour in it, to engage the affections, as when it proceeds immediately from the ſoul it ſelf, and is the natural expreſſion of thoſe particulars, whereof we are moſt ſenſible.

And if it be a fault not to ſtrive and labour after this Gift, much more is it to jeer and deſpiſe it by the name of *ex tempore Prayer*, and praying *by the Spirit*; which expreſſions (as they are frequently uſed by ſome men by way of reproach) are for the moſt part a ſign of a prophane heart, and ſuch as are altogether ſtrangers from the power and comfort of this duty.

Whereas 'tis commonly objected by ſome, That they cannot ſo well join in an unknown Form, with which they are not beforehand acquainted. I anſwer, That's an inconſiderate objection, and does oppoſe all kind of Forms that are not publickly preſcribed. As a man may in his *judgment* aſſent unto any divine *truth* delivered in a *Sermon*, which he never heard before, ſo may he join in his *affections* unto any holy *deſire* in a *Prayer*, which he never heard before. If he who is the mouth of the reſt, ſhall through imprudence deliver that which we cannot approve of, God does not look upon it as our Prayer, if our deſires do not ſay *Amen* to it.

If it be again objected, That this ability of pray-

praying without book, may perhaps be fit for Miniſters, and ſuch as are of more eminent Learning and Knowledg, but it is not to be expected from others.

I anſwer, 'Tis true, ſuch perſons are more eſpecially concerned in this *Gift*, and 'tis the greater fault and ſhame for them to be without it; but yet *others* are not exempted from labouring after it, no more than they are from the occaſions or need of it, or performing the *Duty*. And as for the pretended difficulty of it, I ſhall in this Diſcourſe make it evident, that if it be but *ſeriouſly* attempted (as all religious buſineſſes ought to be) 'tis eaſie to be attained by any one that has but common capacity.

Unto thoſe that are in the other extream, depending altogether upon ſudden infuſion, and neglecting to prepare themſelves for this ſervice by ſtudy and premeditation, unto ſuch I would propoſe theſe conſiderations.

1. By way of conceſſion. 'Tis true, a man ought not to tie himſelf ſo preciſely to any particular form of words (though of his own compoſing, and fitted to his condition) but that he may either add or alter, according as any emergent occaſion, or ſome new affection ſuggeſted ſhall require. Sometimes perhaps he ſhall feel his heart more warm, his deſires more vigorous, and his expreſſions more copious and ready. And in this caſe he ſhould not ſuffer himſelf to be ſtraitned or confined within any old form, but may expatiate more freely, according as he finds his inward enlargements.

But then in the ſecond place, this does not hinder, but that *generally* 'tis both lawful and neceſſary to prepare our ſelves, as for this Gift in *general*, ſo for every particular act of it, by premeditating (if we have leiſure for it) both Matter, and Order, and Words. For though it be a Gift of the Spirit, yet 'tis not to be expected that it ſhould ſuddenly be infuſed into us without any precedent endeavours of our own; no more than the Gift of Preaching, for which the ableſt Miniſters are bound to prepare themſelves with diligence and ſtudy; there being not any ground for a man to expect more immediate ſupplies from above, in the duty of Prayer, than in that of Preaching.

But here it ſhould be conſidered, that there is in this buſineſs of preparation, a great difference to be allowed for, in reſpect of { Perſons. / Times.

1. There is a vaſt diſtance betwixt the abilities of ſeveral *Perſons*, even thoſe that have been practiced and experienced in this kind; ſome being naturally of a warmer temper, more eaſie affections, and ready expreſſion; others more cold and ſlow in each of theſe. Now the ſame ſtudy and ſtrictneſs in the preparation of Matter and words, is not alike required from each of theſe. The proportion of Gifts which any man hath received, is the meaſure of his work and duty: To whom much is given, of him much will be required, in reſpect of *preheminence* and *ability*: And *when the iron is blunt, a man muſt*

must put to the more ſtrength, in reſpect of *care* and *diligence*; one of theſe ought to be the more *able* and *eminent*, the other ought to be the more *ſtudious.*

The meaſure of one man's Gifts is not a rule for another man to work by, or to be cenſured by. And therefore (by the way) 'tis a great miſtake in thoſe who are apt to judge one man, as coming ſhort in his *duty*, becauſe he hath not the ſame eminency of *Gifts* with another; though ſuch an one perhaps can, with fitting proper expreſſions, enlarge himſelf in this duty upon any ſudden occaſion, yet he ſhould not condemn another that cannot. Our *abilities* are not rules for *other mens actions: God accepteth according to what a man hath, and not according to what a man hath not.* 2 Cor. 8. 12. In reſpect of *duty* we ſhould labour to emulate the beſt; but in matter of *Gifts*: as we muſt not neglect the means of improving them, ſo we muſt be content with our portion, though we come behind others.

'Tis true, if our affections could always *lead* our Prayers, then the expreſſion would be more facil, and the premeditation might be the leſs. But becauſe there will be ſometime a neceſſity that our affections ſhould *follow*, and be ſtirred up by our expreſſions, which is eſpecially to be aimed at when we pray in publick, (in reference to thoſe that joyn with us) and will very often fall out likewiſe in our ſecret devotions; therefore 'tis requiſite that a man ſhould be always furniſhed with ſuch premeditated forms, as may

be moſt effectual to this end, namely, to excite the affections.

And to this purpoſe, if thoſe heads which will be always pertinent, and of continual neceſſity, were comprehended in ſome ſet-form, ſtudied with care and diligence, they might perhaps be more ſerviceable for the ſtiring up of our faith and affections, then they could otherwiſe be, if they did proceed only from our own ſudden conceptions.

2. We ſhould likewiſe diſtinguiſh betwixt the ſeveral *times* and occaſions of performing this duty, when we are call'd to it, either *publickly* with others, or *ſecretly* betwixt God and our own ſouls. Now there is not the ſame degree of premeditation and ſtudy required for each of theſe. A man may in ſecret take a greater liberty to enlarge himſelf in ſuch ſudden expreſſions, as are not in themſelves perhaps ſo proper and ſignificant, which yet may be ſutable to the preſent intention, becauſe they ſet forth his own immediate thoughts. But now when we are to be the mouth of others, then our buſineſs muſt be to engage their affections that joyn with us; and therefore our expreſſions here ſhould be ſo proper and deliberate, as may be moſt effectual to this end; now ſuch kind of unpremeditated forms as may ſerve well enough to ſet forth our own deſires, will not perhaps be ſo proper to excite anothers.

That is certainly the fitteſt *form*, which does moſt adequately anſwer the chief *end* of Prayer, namely, to ſtir up the affections, and expreſs the

the deſires: Now this in our publick Devotions, where we are to joyn with others, and to make impreſſion upon them, I ſay, in ſuch caſes this may generally better be done by ſtudy and premeditation, then by leaving it to ſudden conceptions: Such crude notions, and confuſed matter, as ſome men by their neglect in this kind will vent, does rather nauſeate and flat the Devotion, than excite it.

And therefore upon ſuch occaſions, we ſhould take care that our expreſſions be ſo weighty and ſerious, as may be ſutable to the end and the ſolemnity of this ſervice; and the leſs any man's former practiſe and experience hath been, by ſo much the greater ought his warineſs and ſtudy to be at ſuch times.

And here I cannot but obſerve two kind of imprudencies, with which good men are ſometimes apt to be overtaken, an affectation of *length*, and an affectation of continual *varying their phraſe*, when as their inward enlargements do not perhaps fit them for either.

And by this means, they become expoſed unto ſome empty, impertinent, unſeemly expreſſions. They ſhould conſider, that though it be in it ſelf very uſeful, and argues an excellent ability to do theſe things well; yet there may be too great an affectation of them. And then beſides, neither is every man, nor perhaps any man at all times fit for them; I mention theſe only as right-hand infirmities, upon which prophane men will be apt to take great advantages, and to confirm themſelves in their prejudices, and therefore every

ry prudent Chriſtian ſhould be watchful againſt them.

There is nothing more unſutable to the ſolemnity of this duty, to that reverence which we owe unto the divine Majeſty, than to beſpeak him in a looſe, careleſs, empty manner. Though God is not bettered by any thing we can give or do, all our ſervices being to him as nothing; yet he is pleaſed to eſteem of them by their commenſuration to us, if in reſpect of our abilities they are the beſt: And with any thing below our beſt, we cannot expect he ſhould be ſatisfied. All kind of worſhip ſhould proceed from a deſire and ſtudy to honour God, and therefore ought to be performed with our utmoſt care and abilities. Under the Law, men were bound to ſacrifice unto God the beſt of their ſubſtance; and if Sacrifice be a type of Prayer, then alſo we are bound to pray unto him in the beſt manner and form that we can invent; and conſequently in a premeditated form, when that may be moſt effectual to direct us in our deſires, and to ſtir up our affections. The multiplicity of our wants, the unfaithfulneſs of our memories, the dulneſs and ſlowneſs of our apprehenſions, the common extravagancies of our thoughts, will all require our beſt care for the remedy of them, and Premeditation may be a very proper means for this purpoſe.

Job 9. 14. Mr. *Caryl.* *Job* ſpeaks of *chooſing out his words*, to reaſon with God. As it is amongſt perſons and things, ſo it is amongſt expreſſions too; ſome are *choice* and *beautiful*, others *refuſe* and *improper*. Now a man ſhould be careful to ſelect the fitteſt words

words to expreſs himſelf in this duty. And 'tis a very ſolemn caveat which the wiſe man gives, Eccleſ. 5. 2. *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God; for God is in heaven, and thou upon earth, Therefore let thy words be few.* As if he ſhould have ſaid, When thou doſt approach before the Divine Majeſty in the duty of Prayer, be ſure that thou firſt ponder with thy ſelf the greatneſs of that buſineſs; ſettle and compoſe thy thoughts to the ſolemn performance of it. Beware of crude, tumultuary meditations; of idle, impertinent, wild expreſſions; take heed of all empty repetitions, digreſſions, prolixity. For God is moſt glorious and wiſe, whereas thou art a poor unworthy creature, and therefore ſhouldſt not dare to beſpeak him without a great deal of fear and preparation. *Let thy words be few*; not that brevity or fewneſs of words is the proper excellency of Prayer; God is as little taken with that, as with the length of them; he is not wearied and tired as men are: But becauſe thoſe that ſpeak little, do probably ſtudy and ponder more upon what they ſay.

And to this purpoſe 'tis ſaid, that the wiſe Preacher ſought out, and gave good heed to find and to ſet in order *acceptable words*, Eccleſ. 12. 10. and of ſuch words 'tis ſaid in the next verſe, that they will prove as *goads* and *nails* faſtned by the Maſters of Aſſemblies, that is, when they are deliberate and proper, they will leave a ſtrong and laſting impreſſion upon the hearers.

If it be objected, that ſet-forms are properly helps

helps of inſufficiency, and therefore ſhould not be uſed by thoſe that have abilities of their own.

It may be anſwered, Though ſet-forms made by others, be as a cruch or *help* of our *inſufficiency*, yet thoſe which we compoſe our ſelves, are a *fruit* of our *ſufficiency*; and may likewiſe prove a very great advantage for the more ſolemn performance of this Duty (eſpecially in publick, and with others) both for the direction of our deſires, and exciting of our affections: Though a man ought not to be ſo confined by any premeditated form, as to neglect any ſpecial infuſion. He ſhould ſo prepare himſelf, as if he expected no aſſiſtance; and he ſhould ſo depend upon Divine aſſiſtance, as if he had made no preparation.

If it be objected again, That men ought to rely upon that promiſe, *Dabitur illa hora*, Mat. 10. 19. *Take no thought what you ſhall ſpeak, for it ſhall be given you in that ſame hour.*

I anſwer, 'Tis true, when God doth call men to extraordinary ſervices, of which that Scripture ſpeaketh, he doth accordingly fit them with extraordinary aſſiſtance. But yet when men may uſe the common means, 'tis there a great preſumption to depend upon extraordinary help. That's a remarkable ſaying of the Son of *Syrach*, *Before thou prayeſt prepare thy ſelf; and be not as one that tempts the Lord.* He that ruſheth upon this duty, without uſing the common means of fitting himſelf for it, doth tempt God; for to tempt God, is to expect any thing from him, without uſing the ordinary helps. So our Saviour anſwered

Eccleſ. 18. 23.

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the Devil, when he would have perſwaded him to fling himſelf from the Temple, when as there were ſtairs for deſcent, *Matth.* 4. 7. *Thou ſhalt not tempt the Lord thy God.* And of this fault are thoſe guilty, who depend ſo much upon immediate infuſion, as to neglect all premeditation or previous ſtudy.

If any ſhould think that that phraſe of the Apoſtle, of *praying with the Spirit*, doth imply a total reſignation of a man's ſelf to his immediate ſuggeſtions; that may eaſily appear to be a groſs miſtake; for in the very ſame place, 1 *Cor.* 14. 14, 15. he ſpeaks likewiſe of *ſinging with the Spirit.* And I preſume no man would think it fitting to relie wholly upon his bare infuſions in the duty of ſinging, without preparation both of *matter* and *words* too.

I have been the longer upon this Subject, becauſe I would willingly remove thoſe inconſiderate prejudices which ſome of good affections may be tranſported with in this point; and that this holy duty might not ſo often ſuffer in the ſolemnity of it, by men's preſumptions and negligence in this kind.

CHAP.

CHAP. III.

Arguments or Motives to excite Men unto the labour after this Gift.

HAving thus diſcourſed concerning the *nature* of this Gift, together with the two *extreams*, which on either hand do ſo much hinder mens proficiency in it, I ſhall in the next place briefly ſuggeſt ſome few arguments or motives, to engage us upon the diligent enquiry after it.

1. From the *Excellency* of it in compariſon to thoſe other abilities which are ſo much valued and ſought after in the world. As for *Manual* Trades, men are content to beſtow the labour of ſeven years in the learning of them. And ſo for the *Liberal* Arts, you know what numerous and large volumes are written concerning them, how much time and pains will men lay out in the ſtudy of them, counting their labours well beſtowed, if after many tedious watchings, they can attain to any kind of eminency in theſe profeſſions; And yet theſe things can only accommodate us with ſome outward conveniencies, and help us in our *converſing with men*; whereas this Gift of Prayer is of much higher, more univerſal efficacy, and does enable us to *converſe with God*, and therefore may much better deſerve our inquiry. 'Tis counted a commendable thing for men to have any ſpecial skill in arts, that are meerly for *recreation* and diverſion of the mind: How much more

more in this Gift, which is the chief refuge and *refreſhment* of the ſoul in all its dejections? 'Tis a deſirable thing to be expert in *humane* Oratory, whereby we are able in ordinary affairs to perſwade and prevail with *men*: How much more in this *divine* Oratory, which in matters of neareſt and greateſt concernment does give us power to prevail with *God*?

2. From the *Sutableneſs* and *Neceſſity* of it, in reſpect of that religion which we profeſs; unto which this Gift is of ſuch great conſequence, and has ſuch immediate relation. An ingenuous man would be aſhamed to pretend unto any Art or faculty, wherein he is groſly ignorant: So may that man be to profeſs Religion, who neglects to attain this Gift. A Chriſtian that cannot pray, is like an Orator that cannot ſpeak, or a Traveller that cannot go; there being no other ability more neceſſary for us in our *particular* callings, as we are *Artiſts*, than this is for our *general* callings as we are *Chriſtians*. Now as a man would be loath, either to be, or to be accounted ignorant in the miſteries of his profeſſion, ſo ſhould it be a ſhame to us to be very defective or negligent in this Gift. 'Tis part of our ſpiritual Armour; and for a Souldier to be without any skill in the uſe of his Arms, is both an unſuitable and a dangerous condition.

3. From the ſpecial *Advantages* and fruits of this Gift; enabling a man upon all occaſions to relate his condition, according to the ſpecial circumſtances of it; to ſute his deſires and expreſſions according to ſeveral emergencies, which in the

the midſt of all our dejections and tumultuous thoughts, will be a means to induce a quietneſs and ſerenity of mind, if a man can but pour out his ſoul, and lay upon his caſe before God. So that by this means he may have a continual ſupply of comfort upon every occaſion; beſides thoſe ſpecial raptures and elevations of ſpirit which men that are much converſant in this duty and inquiſitive after this Gift, ſhall ſometimes be affected with.

4. From the *Inconveniences* that a man ſhall be expoſed unto by the want of it, when he is ſurpriſed by any ſudden exigence, or lies under any great ſtrait, wherein he cannot expect any help but from the hand of God; (as who is there that can promiſe himſelf a continual freedom from ſuch extremities, but that they may at ſome time or other befal him?) I ſay, that in ſuch a caſe a man ſhould not know how to relate his own condition, or to beſpeak Gods aſſiſtance, without having recourſe to ſome preſcribed Form, which perhaps hath no proper reference to the particular occaſion, how inconvenient and prejudicial would this be? Our liberty of recourſe to God in ſuch caſes, is one of the greateſt priviledges of a Chriſtian; and therefore our ignorance in the due manner or proper way of this addreſs, muſt needs be a great diſadvantage, there being but little difference betwixt not having a Medicine, and not knowing how to apply or make uſe of it.

True indeed, the beſt men have *ſometimes* found ſuch a ſtraitneſs upon their ſpirits, and ſuch unaptneſs for expreſſions, that they have not been

been able to pour out their ſouls in this duty, but then they have ſtill complained of this, as being a great diſcomfort and unhappineſs. So *Hezekiah, I did chatter as a Swallow, and mourn as a Dove; mine eyes fail with looking upwards.* And *David, Behold how I mourn in my prayer, and make a noiſe.* And therefore it muſt needs be a much greater unhappineſs to be *always* in this condition, and under a continual diſability of expreſſing our own wants and deſires in this duty. Iſa. 18.14. Pſal. 55. 2.

Theſe particulars rightly conſidered, cannot but inflame our hearts unto an earneſt deſire of this Gift.

CHAP. IV.

The General *Directions for the attaining of this Gift; namely,* Rules *and* Practice. *Some* Particular Rules *to engage the* affections *in this ſervice. What we are to do upon any invincible indiſpoſition or averſneſs from it.*

THE next thing to be diſcuſſed, is concerning the Means or Directions for the more facil attaining of this Gift: where there are theſe two general things to be preſcribed; namely, *Rules* and *Practice*, which are

are likewiſe neceſſary for all other acquired habits.

1. Without *Rules* a man will be apt to go compaſs, and roving in the enquiry after this Gift, not the ſhorteſt and moſt proper way.

2. Without frequent *Practice*, according to theſe Rules, he ſhall never attain this habit. 'Tis not the bare knowledg of a way, without walking in it, that will bring a man to his journeys end. Habits are both *acquired* and *improved* by exerciſe. Thoſe things that we learn *for* practice, we learn *by* practice (ſaith the *Philoſopher*). And that is one reaſon why many ignorant men do ſometimes in this Gift excel thoſe that are much more eminent for learning and knowledg; becauſe, though theſe do better underſtand the *Rules* and *Theory*, yet the other do practiſe more, and by that means attain to a greater readineſs and facility in this Gift; and this likewiſe is the reaſon why in theſe latter times, divers men have attained to a greater preheminence this way, than was uſual heretofore; becauſe formerly this kind of ſtudy and endeavour was leſs in uſe: Men did generally confine themſelves to particular forms, and did not make it their buſineſs to improve in this ability.

The *Rules* to this purpoſe, are chiefly of two kinds; namely, ſuch as concern,

1. The ſtirring up of the Affections.
2. The informing and furniſhing of the Judgment.

I. 'Tis convenient [illegible] Affections ſhould be

be ſo engaged in this ſervice, as that they may lead the way, and guide us, both in our *matter* and *expreſſion*; to which purpoſe the moſt proper means will be to get a clear and diſtinct apprehenſion of our own conditions in theſe two reſpects.

1. In reſpect of that *neceſſity* that lies upon us.

2. In regard of that *poſſibility* which there is of obtaining by this means help and ſupply. Theſe two arguments will be of greateſt efficacy to excite the affections.

1. We muſt labour to work in our ſelves a true ſenſe of our own *neceſſity*. A Malefactor that is preſently to be ſentenced and executed, will not need any Prompter to quicken his deſire of pardon. Men that are in ſuch a condition (ſaith *Pariſienſis*) *Nullum habent doctorem, qui illos ſupplicare doceat, & precare non habent librum, quem inſpicientes, accipiant inde diſertitudinem illam deprecationis*; will not need any Maſter to teach them how to ſupplicate, nor any Book out of which they might learn a ſet-form of Petitioning. The apprehenſion of their preſent danger, will make them both importunate and eloquent in the deſire of mercy. And thus will it be in proportion with every one, as he does apprehend his own neceſſity, in reſpect of any want or danger. To which purpoſe, that grace of *Humility* will be of ſpecial advantage, which is always ſenſible of its own need and poverty; and the more it does receive, by ſo much the more does it bemoan its own indigence.

De Rhetorica divina, cap. 16.

Now, when a man has brought his heart to

this temper, it will be moſt proper for him to lay aſide all needleſs artifice or affectation, behaving himſelf in his Addreſſes unto God, with the ſame plainneſs and ſimplicity, as we uſe to do with men. Let him ſeriouſly conſider, 1. What ſins thoſe are, which (if he were now to die) would moſt affright his Conſcience: Confeſs them in particular, aggravate and bewail them. 2. What that is, he would chuſe above all other things to deſire of God, if he were ſure to have his wiſh: Pardon, Grace, Perſeverance, Contentment, Heaven, Protection, *&c.* and let him beg each of theſe, urging the promiſe to this purpoſe. 3. How his condition does differ from others below him. What bleſſing there is that he could leaſt ſpare. Others, perhaps, are wretchedly ignorant, prophane, neceſſitous, ſick, *&c.* whereas he is exempted, and therefore ought to give thanks for each of theſe enjoyments.

And in the mention of theſe, he may pour out his thoughts in the moſt obvious expreſſions: As ſuppoſe after this manner, O Lord my God, I am at this preſent guilty of ſuch or ſuch a ſin, which I have relapſed into, notwithſtanding my conviction and promiſes: I deſire to be humbled for it, and to renew my reſolutions againſt it; and do earneſtly beg thy mercy in pardoning of it, thy grace to ſtrengthen me for the future. There is ſuch a bleſſing I ſtand in great need of; 'tis not in mine own power to procure it; thou canſt eaſily, and thou haſt promiſed to beſtow it, *&c.* There is ſuch a mercy which I ſee other men

men want, and this makes their condition ſad and miſerable; and therefore I deſire to be truly ſenſible of thy favour in my enjoyment of it.

Thus going over particulars in the moſt facil natural expreſſions, and if new matter does not preſently occur, a man need not therefore break off this exerciſe, but may take ſome time to meditate and conſider of his condition, to recollect ſome other particulars.

'Tis not neceſſary that he ſhould ſtill keep on in this duty in a continued frame of ſpeech (I ſpeak of our ſecret Cloſet-devotions, betwixt God and our own ſouls; for as for publick prayer wherein we are to join with others, though but in a family, we ought there to be more cloſe and exact in our preparations, as being to work upon the affections of thoſe that join with us): But I ſay, in theſe private devotions a man may take a greater freedom, both for his phraſe and matter; he may be ſometime at a ſtand and make a pauſe: There may be many intermiſſions and blank ſpaces in reſpect of ſpeech, wherein by meditation he may recover ſome new matter to continue in this duty.

Now to him that ſhall attempt it after this manner, it will not be very difficult to pray in private, without the help of Books, or preſcribed forms. And 'tis not eaſie to expreſs what a vaſt difference a man may find, in reſpect of inward comfort and ſatisfaction, betwixt thoſe private Prayers that are thus conceived from the affections, and thoſe preſcribed forms

which we ſay by rote, or read out of Books.

This will be one good way ſo to engage the affections upon this ſervice, that they may go before, and lead us on in the particular ſubject of our prayers, in which frequent practice will make a man very expert; eſpecially, if by obſervation he be furniſhed with a treaſury of the moſt proper matter and expreſſions to this purpoſe; whereby, when his affections are dull and indiſpoſed, he may be able to quicken them. For as the affections, when they are vigorous, will guide us unto matter and expreſſion; ſo when they are heavy and dull, then premiditated matter and expreſſion will help to excite them, theſe being of mutual efficacy and advantage. But of this I ſhall have occaſion to ſpeak afterwards.

2. Beſides the ſenſe of our own *neceſſity*, 'tis requiſite likewiſe that a man ſhould apprehend the *poſſibility* of receiving help and ſupply by this means. A poor beggar will with much patience and diligence attend that door where he is confident of obtaining an Alms; and till a man be thus perſwaded, he can never be earneſt in his deſires. To this purpoſe that grace of *faith* is ſo often required for the right performance of this duty; and for the ſtrengthening of this, God is pleaſed to give us leave to argue with him, *Iſa.* 1. 16, 18. He invites thoſe that are waſhed and reformed, to reaſon with him, *Come now, and let us reaſon together, ſaith the Lord, &c. Rogat efficaciſſimè qui cauſas rogandi reddit.* That man doth beg moſt powerfully, who backs his requeſts with arguments. And the Scriptures do afford us frequent

Plin. Ep. lib. 2.

quent examples of ſuch humble and reverent expoſtulations, wherein holy men have with many reaſons pleaded their cauſe before God. So *Jacob*, Gen. 32. 11, 12. And *Moſes*, Exod. 32. 11, 12. And *David* very frequently. Not that any of our Arguments are able to move and to alter him, in whom there is no *ſhadow of change*: But they may be effectual in the ſtrengthning of our own faith and fervency, which is the proper ſcope and end of them.

The uſual Topicks to this purpoſe, do concern either { God. / Our ſelves.

1. The Arguments from *Gods Nature* and *Attributes*, are reducible to ſome of theſe heads.

1. From his *Power*. So *Moſes* argues with him, *O Lord God, who haſt begun to ſhew thy ſervant thy greatneſs, and thy mighty hand; for what God is there in heaven, or in the earth, that can do according to thy works, and according to thy might? I pray thee*, &c. Deut. 3. 24. Pſal. 86. 8, 10. Thus *Jehoſaphat* pleads, 2 *Chron.* 20. 6. *O Lord God of our fathers, art not thou God in heaven? And ruleſt not thou over all the Kingdoms of the Heathen? and in thine hand is there not power and might, ſo that none is able to withſtand thee?*

2. From his *Wiſdom* and *Providence*, Job 36. 5. *God is mighty in ſtrength and wiſdom.* Pſal. 59. 13. Let it be known *that God ruleth in Jacob, and unto the ends of the earth.* Jer. 10. 12. He is the *only wiſe God*, Dan. 2. 20, 21. 1 Tim. 1. 17. who *maketh every thing beautiful in his time*, Eccleſ. 3. 11.

3. From his *Juſtice*, Pſal. 5. 3, 4. *My voice ſhalt thou hear in the morning, O Lord, for thou art*

not a God that haſt pleaſure in wickedneſs; neither ſhall evil dwell with thee. Pſal. 143. 1. *Hear my prayer, O Lord, give ear to my ſupplication, in thy faithfulneß anſwer me, and in thy righteouſneſs.*

4. From his *Truth.* Pſal. 69. 13. *O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation.* 2 Sam. 7. 28. *And now, O Lord God, thou art that God, and thy words be true, and thou haſt promiſed this goodneß unto thy ſervant, therefore now let it pleaſe thee, &c.*

Pſal. 86. 5. & 15.

5. From his *Mercies.* Pſal. 6. 4. *O ſave me for thy mercies ſake.* Pſal. 25. 6. *Remember, O Lord, thy tender mercies, and thy loving kindneſſes; for they have been ever of old.* Iſa. 63. 15. *Look down from heaven, and behold from the habitation of thy holineß, and thy glory: where is thy zeal, and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained?*

Dan. 9. 18.

6. From his *Glory.* Joſh. 7. 9. *What wilt thou do unto thy great Name?* 2 King. 17. 19. *Now therefore, O Lord our God, I beſeech thee, ſave thou us out of his hands, that all the Kingdoms of the earth may know, that thou art the Lord God, even thou only.* Pſal. 79. 10. *Wherefore ſhould the heathen ſay, where is their God?* Jer. 14. 21. *Do not abhor us, for thy Names ſake; do not diſgrace the Throne of thy glory.*

Verſe 9.

Pſal. 109. Verſe 21.

7. From his *Covenant* and *Promiſe.* 1 King. 8. 25, 26. *O Lord God of Iſrael, keep with thy ſervant David my Father, that thou promiſedſt him,* &c. *And now, O God of Iſrael, let thy word, I pray thee, be verified which thou ſpakeſt unto him, &c.* Pſal. 74. 20. *O deliver not the ſoul of thy Turtle unto the multitude of the wicked, forget not the Congregation*

Neh. 9. 8.

Numb. 23. 19.

gation of the poor for ever. Have reſpect unto the Covenant, &c. Jer. 14. 21. *Remember, break not thy Covenant with us.*

8. From his *Command* of calling upon him, and appointing this Ordinance as the means of our help and ſupply in any condition. *Pſal.* 27. 8. *Thou ſaidſt, ſeek ye my face; my heart anſwered, Thy face, Lord, will I ſeek.* Pſal. 50. 15. *Call upon me in the day of trouble, I will deliver thee, and thou ſhall glorifie me.* Pſal. 86. 5. *For thou Lord art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee.* Pſal. 31. 17.

2. The ſecond ſort of Arguments, from our ſelves, are derivable from ſome of theſe heads.

1. From our *Relation* to him, as being his people, ſervants, children. *Pſal.* 74. 1, 2. *Why doth thine anger ſmoke againſt the ſheep of thy paſture? Remember the Congregation which thou haſt purchaſed of old, the rod of thine inheritance, which thou haſt redeemed, this Mount Zion wherein thou haſt dwelt.* Pſal. 116. 16. *O Lord, truly I am thy ſervant, I am thy ſervant, and the Son of thy handmaid, thou haſt looſed my bands.* Pſal. 143. 12. *Of thy mercy cut off mine enemies, and deſtroy all them that afflict my ſoul, for I am thy ſervant.* Iſa. 63. 16. *Doubtleſs thou art our Father, though* Abraham *be ignorant of us, and Iſrael acknowledge us not; thou, O Lord, art our Father, our Redeemer.* Iſa. 64. 8. *But now, O Lord, thou art our Father, we are the clay, and thou our Potter; we are all the work of thine hand. Be not wroth very ſore, O Lord, neither remember iniquity for ever. Behold, ſee, we beſeech thee, we are all thy people.* Jer. 14 8, 9. *O! the* Exod. 9. 29. Pſal. 86. 16.

hope

hope of Iſrael, the Saviour thereof in time of trouble, why ſhouldſt thou be as a ſtranger in the land, and as a wayfaring man, that turneth aſide to tarry for a night? Why ſhouldſt thou be as a man aſtonied, as a mighty man that cannot ſave? yet thou, O Lord, art in the midſt of us, and we are called by thy Name; leave us not.

Pſal. 5. 12. 25. 21. 86. 2. 44. 18. 2. From our own *Sincerity*, Pſal. 40.16. *Let all thoſe that ſeek thee, rejoice and be glad in thee; let ſuch as love thy ſalvation, ſay continually, The Lord be magnified.* Pſal. 119.38. *Stabliſh thy Word unto thy ſervant, who is devoted to thy fear.* Verſ. 94. *I am thine, ſave me, for I have ſought thy precepts.* V. 159. *Conſider how I love thy precepts; quicken me, O Lord, according to thy loving kindneſs.* Iſa. 38. 3. *Remember now, O Lord, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight.*

2 Chron. 14. 11. Pſal. 31. 3. 86. 2. 71. 5. 3. From our preſent *Dependance* upon him. Pſal. 7. 1. *O Lord my God, in thee do I put my truſt, ſave me from all them that perſecute me.* Pſal. 25. 2. *O my God, I truſt in thee, let me not be aſhamed.* Verſ. 20. *Keep my ſoul, and deliver me; let me not be aſhamed, for I put my truſt in thee.* Pſal. 57. 1. *Be merciful unto me, O God, be merciful unto me; for my ſoul truſteth in thee; yea, in the ſhadow of thy wings will I make my refuge, until theſe calamities be overpaſt.*

Ver. 17. 18. Pſal. 6. 2, 3. & 7. 6. 4. From the greatneſs of our *Need* and ſufferings. Pſal. 25. 19. *Conſider mine enemies, for they are many, and they hate me with a cruel hatred.* Pſal. 60. 1, 2, 3. *O God, thou haſt caſt us off, thou haſt ſcattered us, thou haſt been diſpleaſed; O turn thy*

ſelf

ſelf to us again? Thou haſt made the earth to trem- Pſal. 80. 1.
ble, thou haſt broken it, thou haſt ſhewed thy people 2.
hard things, thou haſt made us to drink the wine of Pſal. 86. 1,
aſtoniſhment. Pſal. 79. 8. *Let thy tender mercies ſpee-* 14.
dily prevent us; for we are brought very low. Pſal. 123. 3, 4.
142. 6. *Attend unto my cry, for I am brought very* Iſa. 64. 10.
low; deliver me from my perſecutors, for they are 12.
ſtronger than I.

5. From the *Benefit* of his hearing and granting our requeſts. *Pſal.* 80. 18. *So will not we go* Pſal. 9. 14.
back from thee; quicken us, and we will call upon 35. 18, 28.
thy Name. Pſal. 102. 15. *So the heathen ſhall fear* 43. 4. &
the Name of the Lord, and all the Kings of the Earth 61. 8.
thy Glory. Verſ. 18. *This ſhall be written for the ge-* 79. 13.
nerations to come, and the people which ſhall be created, ſhall praiſe the Lord. Pſal. 106. 47. *Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy Name, and to triumph in thy praiſe.*

6. From our *Experience* and former Examples. *Judg.* 15. 18. *Thou haſt given this great deliverance into the hand of thy ſervant, and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed?* Pſal. 22. 4, 5. *Our Fathers truſted in thee, and thou didſt deliver them. They cried unto thee, and were de-* Pſ. 71. 5, 6.
livered; they truſted in thee, and were not confound- Pſ. 80. 8, 9.
ed. Pſal. 27. 9. *Thou haſt been my help, leave me* 143. 5.
not, neither forſake me, O God of my ſalvation. Iſa. 51. 9, 10.

To theſe may be added, in the buſineſs of *Imprecation*, another Topick, from the *inſolence* and Deut. 9. 28.
impiety of Gods Enemies. *Exod.* 32. 12. *Wherefore* Pſ. 74. 10.
ſhould the Egyptians ſay, for miſchief did he bring 22, 23.
them out, to ſlay them in the mountains, and to con- Pſal. 83. 2.
139. 20.
ſume

ſume them from the face of the earth? Pſal. 140. 8.
Pſal. 10. 13. *Grant not, O Lord, the deſires of the wicked, further*
Deut. 9. 28. *not his wicked devices, leſt they exalt themſelves.*

From ſome of theſe heads a man may fetch Arguments to quicken and confirm his faith, to perſwade the poſſibility of obtaining help by this duty. And that is another good means of engaging the affections upon this ſervice.

Sometimes indeed, the Spirit of God may raiſe in a man ſuch vigorous enlargements of heart, that he ſhall not need any diſtinct application of his thoughts to theſe Rules; but at other times, when he is more heavy and indiſpoſed, then ought he to be the more careful in uſing theſe means; when the wind does not blow to help us by the *ſails*, we muſt ply the *oars* ſo much the harder.

But now, if notwithſtanding all our endeavours in this kind, we do ſtill find in our ſelves a barrenneſs, diſtraction and averſneſs from this ſervice, (as that may be frequently our condition) in this caſe there are theſe two remedies to be conſidered:

1. Bewail and pray againſt that indiſpoſition in particular; and though you can ſay nothing elſe, yet ſay this, O Lord, as this coldneſs and deadneſs of heart is my *fault*, ſo I deſire to repent of it, and to be humbled for it; but as it is thy *will* and *chaſtiſement*, moſt juſtly inflicted for my former negligence and formality, ſo I deſire to ſubmit unto it, thy will be done; but yet I will not ceaſe to beg pardon for it, and power againſt it.

A man does not only then pray well, when his devotions are accompanied with ſome eſpecial comforts and enlargements, but then alſo when he is ſenſible of much coldneſs and indiſpoſition. The right performance of this duty does not ſo much conſiſt in the acts of the ſenſitive appetite, as in the regulating of the will. As God takes the will for the deed in ſinful actions, ſo much more in good duties, as being more ready to reward than to puniſh.

2. What you want in the *degrees* of your duty, be careful to make up in your *humility*; and this will be the moſt proper improvement of all our failings, when we can *ſtrengthen* our ſelves by our very *infirmities*. *O Neminem à Deo derelictum quando etiam vilitas ipſum ſeminarium eſt ſublimitatis*, (ſaith one of the Ancients). That man has no great reaſon to complain of deſertions, who can by them take advantage to improve his graces, and raiſe himſelf by his very falls. Our moſt enlarged devotions are nothing worth without this fruit of humble and upright converſations; and with this conſequent, our coldeſt, moſt reſtrained prayers, may be looked upon as ſucceſsful. *Weſſelus Groningerſis*, de Orat. c. 3.

Thus much for the firſt ſort of rules that concern the ſtirring up of our *Affections*.

CHAP.

CHAP. V.

Other Rules to furniſh the Judgment, *in reſpect of* Matter, Method, Expreſſion.

THE ſecond kind of *Rules* for the attaining of this Gift, are ſuch as concern the furniſhing the *Judgment*, both in reſpect of

{ Matter.
{ Method.
{ Expreſſion.

Anſwerable to theſe three defects that men uſually complain of, namely,

1. Drineſs or emptineſs for want of *Matter*.

2. Confuſed, tumultuary repetitions or digreſſions for want of *Order*.

3. Crude, unſeemly, improper phraſe, for want of fitting *Expreſſion*.

Whereas on the contrary, each of theſe may be remedied, if a man be furniſhed with,

1. A treaſury of *Matter*. This will help us in the enlarging of our affections, preventing empty and needleſs repetitions, making the mouth to ſpeak from the abundance of the heart.

2. A fitting *Method* will teach us how to guide and regulate our thoughts, that they may be delivered in their true place and order, without unſeemly hudling, or impertinent digreſſions.

3. An expertneſs in proper *Phraſe* and *Expreſſion* will enable a man ſo to deliver his thoughts,

as

as that they ſhall make reflection back upon his own heart, and have more powerful efficacy upon others.

Now for the fitting of the *judgment* in theſe reſpects, there are theſe directions to be obſerved.

1. For the ſupply of *matter*; a man ſhould be careful to keep by him ſome regiſter of the moſt remarkable paſſages of his life, both in reſpect of Gods dealing with him, and his carriage towards God; having ſeveral Catalogues, or Common-place-heads, unto which the emergencies of theſe divers natures may be diſtinctly reduced. This I conceive to be the meaning of thoſe places that ſpeak of *watching unto prayer and thankſgiving*; which do not only ſignifie a diligence in reſpect of the *act* or *exerciſe* of this duty, but likewiſe a care of improving in the habit or gift of it; A vigilancy in obſerving and gathering up fit matter for our Confeſſions, Petitions, Thankſgivings, according as our daily occaſions, and the ſeveral conditions of our lives may require: Mark your *ſins* and *defects*, your *ſufferings* and *wants*, your *mercies* and *enjoyments*; make a diſtinct regiſter of them, that you may have them in readineſs upon any ſpecial occaſion. Eph. 6.18. Col. 4. 2. 1 Pet. 4. 7.

'Tis uſual for younger Students, to be very careful in gathering of Common-place Books, for other matters, (of which notwithſtanding, when they come to riper judgments, they will find but very little uſe). But now of how much greater advantage would it be, if they were but diligent to collect under proper references, any ſuch particular matter, or expreſſions in prayer, wherewith

with at any time they find themſelves to be more eſpecially affected?

It would very much conduce to the promoting of this Gift, if men would firſt propoſe to themſelves ſome brief *Syſteme* or Logical frame (as ſuppoſe this that follows, or the like) containing diſtinctly the chief parts to be inſiſted upon in Prayer. And then uſe each of theſe, as a ſeveral head of reference by way of Common-place, to which they might reduce any more pertinent obſervable paſſage, which they ſhall either hear or read. This courſe induſtriouſly obſerved, might probably in a ſhort ſpace raiſe a man to a great ability in this kind, and would be a good means to preſerve the memory of ſuch paſſages, as we have at any time experimented to be more eſpecially quickning, and efficacious upon our own hearts, which otherwiſe we are ſo eaſily apt to forget.

If any ſhall object, that this courſe will require much ſtudy and care; 'Tis conſiderable, that no eminent gift in any kind is attained without proportionable diligence. He that would be expert in any other common ability, whether pleading, diſputing, *&c.* muſt apply himſelf to thoſe Arts and Exerciſes whereby they are to be learnt; and therefore much leſs ſhould a man grudg his pains in ſuch a weighty buſineſs, of more than ordinary conſequence.

Men that would be thought *wary* and thriving in the world, are thus obſervant of their temporal Eſtates, keeping Books of Accompt for their *Revenues* and *Expences*. And why ſhould not thoſe

thoſe who would be thought truly *religious*, be as watchful and obſervant of their ſpiritual conditions?

2. For *Method*, though there may be ſeveral kinds of it, yet that is to be eſteemed the beſt, wherein theſe Rules are moſt cloſely obſerved: Namely, 1. That it be comprehenſive, and take in all the parts. 2. That *Generals* be mentioned firſt, and *Particulars* after. 3. That things of the ſame kind and nature be put together; and this ſhould be obſerved in all the parts of Prayer.

Now the parts of Prayer may be generally diſtinguiſhed into theſe two kinds.

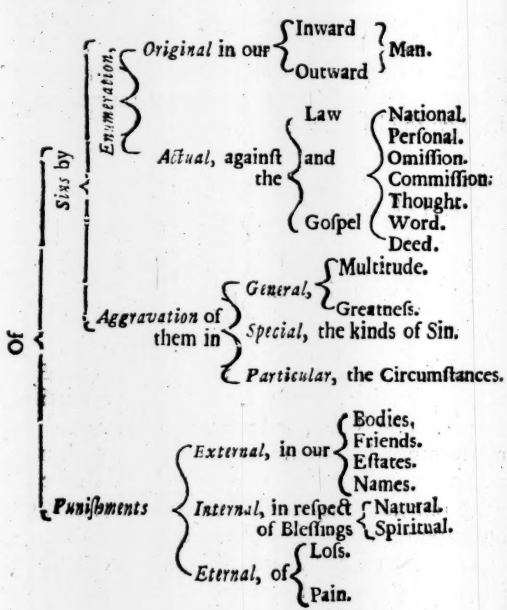
1. Leſs Principal, { Preface. / Tranſitions. / Concluſion.
2. More Principal, { Confeſſion. / Petition. / Thankſgiving.

The firſt thing in a form of Prayer, is the *Preface*, which does chiefly conſiſt of theſe particulars: 1. The Titles of Invocation. 2. Some general acknowledgment of our own unworthineſs. 3. An expreſſion of our purpoſe and deſire to make our addreſſes to God in this duty. 4. With the impetration of his aſſiſtance and attention.

Next unto the Preface, any one of the three Principal parts of Prayer may ſucceed, either Confeſſion, Petition, or Thankſgiving, according as ſeveral occaſions ſhall require. But in general and common uſe, 'tis moſt convenient that *Con-*

feſſion ſhould precede the other, becauſe it prepares for them, and may ſerve to ſtir us up unto a true ſenſe, both of thoſe *mercies* which we *want*, and thoſe which we have *received*.

Confeſſion, according to its proper latitude and extent, doth imply in it an acknowledgment both



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Next to *Confeſſion*, *Contrition* may ſucceed; but for the better connexion of theſe two, 'tis requiſite that they be joined together by ſome fitting *Tranſition*. The moſt natural and genuine matter for which, may refer to ſome one of theſe heads: Either, 1. A *Profeſſion* of our ſhame and ſorrow, in the conſideration of our many ſins, and the puniſhment due unto them. 2. An *Expreſſion* of our deſire to renounce our own righteouſneſs, to fly utterly out of our ſelves. 3. A *Promiſe* of greater care and ſtrictneſs in our ways for the future. 4. A brief *Application* unto our ſelves, of ſuch mercies and promiſes as do belong unto thoſe that believe and repent.

For the chief heads of *Petition*, we are directed in the *Lords Prayer*, that being given us as a Summary, or brief Model, wherein are contained the moſt principal and neceſſary materials of all our deſires.

That which is accounted the firſt Petition, *Hallowed be thy Name*, doth more eſpecially concern the chief end of all our deſires, namely, the glory of God, and is there ſet down to teach us what we are principally to intend and aim at in all thoſe prayers that we make, either for our ſelves or others.

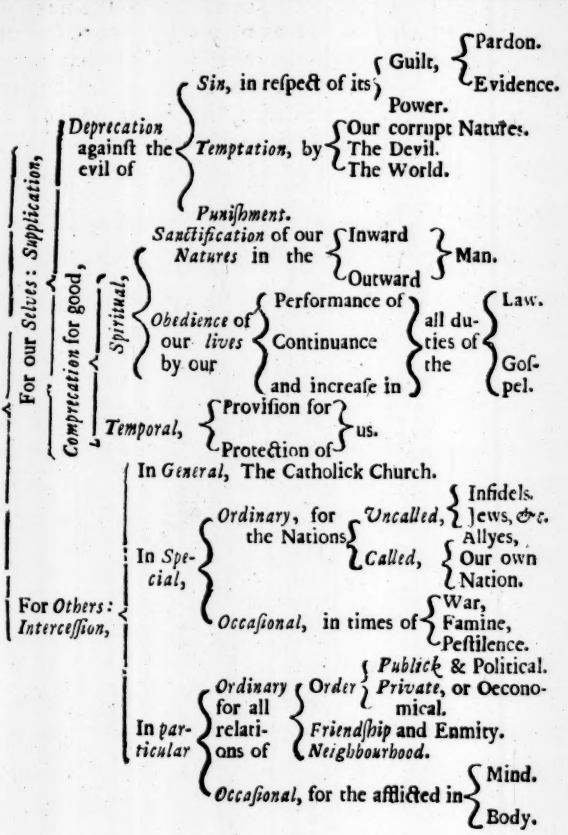
The three next clauſes do concern the *obtaining* of *good*. The firſt of them for the *ſanctifying* of our hearts and natures, into which we wiſh that his *Kingdom may come*. The ſecond for the *obedience* of our lives, *Thy will be done on earth as it is in heaven*. The third for the *neceſſities* of this preſent life, *Give us this day our daily bread*.

The three laſt Petitions do concern the *removal* of *evil*. The firſt of them being againſt the evil of *Sin*; *Forgive us our treſpaſſes*. The ſecond againſt the evil of *Temptation*; *Lead us not into temptation*. The laſt againſt the evil of *Puniſhment*; *Deliver us from evil*.

All of them being in the plural number, *Our Father*, and *Give us*, and *Forgive us*, *&c.* which ſhews our duty to petition for others, as well as our ſelves; and then the whole Prayer is ſealed up with this Argument, *For thine is the Kingdom, the Power, and the Glory, for ever and ever, Amen.* Wherein we acknowledg, that it is He alone who is able to grant our requeſts; thereby teaching us to back our Petitions with ſuch arguments as may ſerve to ſtrengthen our belief concerning the ſucceſs of them.

So that, according to this pattern, the chief materials of our deſires (the order only being made more ſuitable to the precedent method obſerved in our *Confeſſion*) may be thus analyſed.

All


All Petition is either
For our Selves: Supplication,
Deprecation against the evil of
Sin, in respect of its
Guilt,
Pardon.
Evidence.
Power.
Temptation, by
Our corrupt Natures.
The Devil.
The World.
Punishment.
Comprecation for good,
Spiritual,
Sanctification of our Natures in the
Inward
Outward
Man.
Obedience of our lives by our
Performance of
Continuance
and increase in
all duties of the
Law.
Gospel.
Temporal,
Provision for
Protection of
us.
For Others: Intercession,
In General, The Catholick Church.
In Special,
Ordinary, for the Nations
Uncalled,
Infidels.
Jews, &c.
Called,
Allyes,
Our own Nation.
Occasional, in times of
War,
Famine,
Pestilence.
In particular
Ordinary for all relations of
Order
Publick & Political.
Private, or Oeconomical.
Friendship and Enmity.
Neighbourhood.
Occasional, for the afflicted in
Mind.
Body.

This part should be connected to the next, by some such *Transition* as may fitly serve to seal up the one, and begin the other; which may be taken either, 1. From our confidence of obtaining the things we desire, by our experience of those former mercies we have already enjoyed. 2. From the danger of ingratitude, in hindring the success of our Petitions.

The chief materials to be insisted upon in our *Thanksgiving*, are reducible under these two general Heads; either { Enumeration or Amplification } of Mercies.

- *Mercies* to be
  - *Enumerated*, are either
    - *Ordinary*,
      - *Temporal*,
        - *Private*, concerning
          - *Generally*, the whole man
            - Being, Nature,
            - Birth, Education,
            - Preservation.
          - More *particularly*, our
            - Souls, Bodies,
            - Friends, Names,
            - Estates, *&c.*
        - *Publick*, in respect of
          - Fruitful
          - Healthful
          - Peaceable
          - } Seasons.
      - *Spiritual*,
        - Election,
        - Redemption,
        - Vocation,
        - Justification,
        - Sanctification,
        - Hope of Glory.
    - *Occasional*, for some Particulars
      - Preservation
      - Recovery
      - Deliverance
      - } of
        - our selves
        - others,
        - } in
          - Soul.
          - Body.
  - *Amplified*,
    - *Generally*, by their
      - Multitude.
      - Greatness, in respect of
      - Continuance.
      - } Giver.
      - } Receiver.
    - *Particularly*, by their
      - Circumstances.
      - Degrees.
      - Contraries.

The

The *Concluſion* ſhould conſiſt of ſome ſuch *Doxologies* as may help to ſtrengthen our Faith, and leave ſome impreſſion upon our affections.

This may ſerve for a *Scheme* of *Method*, comprehending all the *chief parts*, according to a fitting order, for the regulating our thoughts in this duty.

If there be any that ſhould deny the uſe of *Method*, and the like helps, as being humane inventions, ſuch perſons will not deſerve an anſwer; they may as well account the rules of reaſoning and diſpute to be unlawful, reducing all to their own Enthuſiaſms; and ſo are not capable of being dealt with in any way of debate.

3. The third thing to be inquired into, is *Expreſſion*; which will of it ſelf naturally follow upon ſuch a preparation of *Matter* and *Method*. But becauſe the language of *Canaan*, the ſtile of the Holy Ghoſt is undoubtedly the fitteſt for holy and ſpiritual ſervices; with which, for divers reaſons, we ſhould labour to be familiarly acquainted; therefore we ſhould rather chuſe (where we may) to ſpeak in Scripture-expreſſion. To which purpoſe, there are divers inſtances for each of the foregoing heads, that may be obſerved and collected from ſeveral Books in Scripture. All *prohibitions* and *threats* will adminiſter both matter and phraſe unto *Confeſſion* and *Deprecation*. All *precepts* and *promiſes*, unto *Comprecation* and *Thankſgiving*. Beſides that, it is eaſie to reduce the uſual expreſſions of other kinds, to be proper and helpful unto this purpoſe.

There are two extreams to be avoided in our *Expreſſion*, Namely, { Negligence. / Affectation.

1. *Negligence*, when men vent their thoughts in a rude, improper, unſeemly phraſe; as if they had no awe upon their ſpirits, and did not care how they ſpake.

2. *Affectation*, either of too much neatneſs and elegance, or elſe of a myſtical kind of phraſe, not to be found either in Scripture, or any ſober Writer, (though much in faſhion amongſt ſome men in theſe times) which, it may be, ſounds well to vulgar ears; but being reduced into plain Engliſh, will appear to be wholly *empty*, and to ſignifie nothing, or elſe to be *full* of vain repetitions.

Each of theſe extreams will be apt to nauſeate an intelligent hearer, and is very unſuitable to the ſolemnity of this duty.

There are ſome Rhetorical Ornaments and varieties in the manner of expreſſion, which may be very proper, and powerful, both for the expreſſing and exciting our affections, ſuch as are theſe four.

1. *Exclamations*; which ſerve to ſet forth an affectionate wonder, Pſal. 31. 19. *O how great is thy goodneſs, which thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt in thee, before the ſons of men?* Rom. 7. 24. *O wretched man, that I am! who ſhall*, &c.

2. *Expoſtulations*; which are fit to expreſs any deep dejection of mind. So *Pſal.* 77. 8.

Will

Will the Lord caſt us off for ever? and will he be no more intreated? Is his mercy clean gone? &c. Pſal. 80. 4. *O Lord God of Hoſts, how long wilt thou be angry againſt thy people that prayeth?* &c. Pſal. 44. 24. *Wherefore hideſt thou thy face, and forgetteſt our affliction, and our oppreſſion?* Pſal. 13. 1. Iſa. 63. 15.

3. *Option*; fit to ſet forth ſerious and earneſt deſires, *Job* 6. 8. *O that I might have my requeſt, and that God would grant me the thing that I long for! that it would pleaſe him, &c.* Pſal. 119. 5. *O that my ways were ſo directed, that I might keep thy ſtatutes.*

4. *Ingemination*; which argues eager and inflamed affections, Pſal. 94. 1, 2. *O Lord God, to whom vengeance belongeth, O God, to whom vengeance belongeth, ſhew thy ſelf; lift up thy ſelf, thou Judge of the earth, &c.* Dan. 9. 19. *O Lord hear; O Lord forgive; O Lord hearken and do; defer not for thine own ſake, O my God.*

He that will ſeriouſly endeavour and accuſtom himſelf to deliver his thoughts in a proper, full, ſignificant expreſſion, and to be well acquainted with thoſe many examples which the Scripture doth afford to this purpoſe, ſuch a one may by practice and experience arrive to a good ability and readineſs in this kind.

CHAP.

CHAP. VI.

Concerning the moſt proper Materials for the Preface.

HAving in the former Chapter laid down ſome directions in reference to the *Order* and *diſpoſition of parts* to be obſerved in this duty. I come in the next place to treat concerning the *amplification* of theſe ſeveral parts; and to ſhew how the Scripture will afford various matter for the enlargement of each of them. So that any one, who will be but careful to collect any other appoſite matter, or obſervation that he ſhall meet with, and amongſt theſe to refer it under its proper head, ſuch a one may quickly be furniſhed with a very copious Treaſury to this purpoſe.

The firſt thing to be thought of in compoſing a form of Prayer, is the *Preface*. The moſt neceſſary and chief materials for a *Preface*, were formerly ſpecified to be four.

I. The Titles of Invocation, or the ſtile of Salutation, wherein we beſpeak the perſon whom we pray unto; who ſhould be expreſſed by ſuch divine compellations, as may excite in our hearts either ſome or all of thoſe affections that are more eſpecially required in this duty.

Theſe Compellations may conſiſt either of, 1. God's Names or Titles. 2. His Attributes or Properties. 3. His Promiſes or Threats. 4. His Works

Works or Ways: By all of which he hath been pleaſed after a more ſpecial manner to declare and make himſelf known.

In the choice of theſe, we ſhould ſelect ſuch as may be moſt ſuitable unto that frame and temper of mind required in that kind or part of Prayer, which we have occaſion to inſiſt more largely upon. *As the matter of fire is, ſo it burneth,* (ſaith the Son of *Syrach*) ſo from the divers meditations of God, will ariſe divers affections towards him. Eccl. 28. 10.

1. The conſideration of his Infinite Power, Wiſdom, Holineſs, Juſtice, Omnipreſence, Majeſty, &c. is apt to produce in us reverence, ſhame, fear, ſorrow, and the other affections of this nature, which are moſt ſuitable to the buſineſs of *Confeſſion.*

2. The thought of his Mercy, Truth, Patience, is fit to excite Faith and Hope, and conſequently is proper for the duty of *Petition.*

3. The meditation of his Bounty and Goodneſs, will provoke Love and Gratitude, and is therefore fit to prepare us for *Thankſgiving.*

Accordingly as our thoughts are ſeverally fixed upon any of theſe, ſo may our affections be diſpoſed and qualified in our prayers unto him. To this purpoſe 'tis convenient that we take ſpecial notice of thoſe Divine Titles and Attributes in Scripture, which may be moſt ſutable to ſuch various occaſions.

1. Of the firſt kind are ſuch as theſe.

The King of Glory. Pſal. 24. 7, 10.

The Lord, the Lord of Hoſts, the mighty One of Iſrael. Iſa. 1. 24.

The

Rev. 10. 16 *The King of Kings, and Lord of Lords.*
Ex. 15. 11. *Who is glorious in holineſs, fearful in praiſes, doing wonders.*
Numb. 16. *The God of the ſpirits of all fleſh.*
21. *Who is a conſuming fire, even a jealous God.*
Deut. 4. 24.
Deu. 10. 17 *The God of gods, and Lord of lords, a great God, mighty and terrible, which regardeth not perſons, neither taketh rewards.*
Deut. 32. 4. *Whoſe works are perfect, and his ways judgment; a God of truth, and without iniquity, juſt and right.*
1 Sam. 4. 4. *The Lord of Hoſts, who dwelleth between the*
1 King. 27. *Cherubims; whom the Heaven of Heavens cannot contain.*
2 King. 19. *O Lord God of Iſrael, which dwelleth between the*
15. *Cherubims, thou art the God, even thou alone, of all the Kingdoms of the Earth, thou haſt made Heaven and Earth.*
2 Chr. 20. *Who ruleth over all the Kingdoms of the Earth: in*
6. *whoſe hands there is power and might, ſo that none is able to withſtand him.*
2 Chr. 23. *Before whom no unclean thing ſhould enter.*
19. *Who ſearcheſt all hearts, and underſtandeſt all the*
1 Chr. 28. *imaginations of the thoughts.*
9.
1 Chr. 29. *The Lord God of Iſrael, to whom belongeth great-*
11. *neſs, and power, and glory, and victory, and Majeſty; for all that is in the heaven, and in the earth, is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all.*
Verſe 12. *Both riches and honour come of thee, and thou reigneſt over all; and in thine hand is power and might; and in thine hand it is to make great, and give ſtrength unto all.*
1 Chr. 16.
27. *Glory and honour are in his preſence, ſtrength and gladneſs are in his place.* *Whoſe*

Whoſe glorious Name is exalted above all bleſſing and praiſe. Neh. 9. 5.

Thou, even thou, art Lord alone; thou haſt made Heaven, the Heaven of Heavens with all their Hoſts; the Earth, and all things that are therein; the Seas, and all that is therein, and thou preſerveſt them all, and the Hoſt of Heaven worſhippeth thee. Verſe 6.

The great, and mighty, and terrible God, who keepeth Covenant and Mercy. Verſe 32.

Who chargeth his Angels with folly. Job 4. 18.

Who doth great things, and unſearchable, marvelous things without number. Job 5. 9.

Who giveth rain upon the Earth, and ſendeth waters upon the fields. Verſe 10.

To ſet up on high thoſe that be low, that thoſe which mourn, may be exalted to ſafety. 11,

Who diſappointeth the devices of the crafty; ſo that their hands cannot perform their enterprize. 12,

Who taketh the wiſe in their own craftineſs, and the counſel of the forward is carried headlong. 13,

So that they meet with darkneſs in the day-time, and grope in the noon-day, as in the night. 14,

But He ſaveth the poor from the ſword, and from their mouth, and from the hand of the mighty. 15,

He is wiſe in heart, and mighty in ſtrength; who hath hardened himſelf againſt him, and hath proſpered? Job 9. 4.

Which removeth the mountains, and they know not; which overturneth them in his anger. Verſe 5,

Which ſhaketh the Earth out of her place, and the pillars thereof tremble. 6,

Which commandeth the Sun, and it riſeth not, and ſealeth up the ſtars. 7,

Which

Verse 8. *Which alone spreadeth out the Heavens, and treads upon the waves of the Sea, &c.*

Job 15.15. *Who putteth no trust in his Saints, yea, the Heavens are not clean in his sight.*

Job 26.6. *Before whom Hell is naked, and destruction hath no covering.*

Vers. 7. *Who stretcheth out the North over the empty place, and hangeth the earth upon nothing.*

8. *Who bindeth up the waters in his thick clouds, and the cloud is not rent under them.*

9, *Who holdeth back the face of his Throne, and spreadeth his cloud upon it.*

10, *Who hath compassed the waters with bounds, until day and night come to an end.*

11, *The pillars of heaven tremble, and are astonished at his reproof.*

12, *Who divideth the sea by his power; and by his understanding he smiteth through the proud.*

13. *Who by his Spirit hath garnished the heavens, and his hand hath formed the crooked Serpent.*

Job 37.16. *Who is perfect in Knowledg.*

Verse 22. *With whom is terrible Majesty.*

23, *We cannot find him out; he is excellent in Power, and in Judgment, and in plenty of Justice: He respecteth not any that are wise of heart.*

Psal. 8. 1. *Whose Name is excellent in all the earth; who hath set his glory above the heavens.*

Psal. 33.6. *By whose word the heavens were made, and all the host of them by the breath of his mouth.*

Who gathereth the waters of the Sea together as an heap, and layeth up the deep in store-houses.

Verse 7, *That all the earth might fear him, and all the inhabitants of the world stand in awe of him.*

Who

Who bringeth the counſel of the people to nought, and maketh the devices of the people to be of none effect. 10,

Whoſe own counſel ſtandeth for ever, and the thoughts of his heart to all generations. 11,

Who looks down from Heaven, and beholds all the ſons of men. 13,

From the place of his habitation he looks upon all the inhabitants of the earth. 14,

Faſhioning their hearts alike, and conſidering all their works. 15,

Who is the Lord moſt high and terrible, a great King over all the earth. Pſal. 47. 2.

Who is exalted above the Heavens, and his glory above all the earth. Pſal. 57. 5.

Who by his ſtrength ſetteth faſt the mountains, being girded with power. Pſal. 65. 6.

Who ſtilleth the noiſe of the Seas, the noiſe of their waves, and the tumult of the people. Verſe 7.

Who is terrible in his doings towards the children of men. Pſal. 66. 5.

Who ruleth by his power for ever, and his eyes behold the Nations. Verſe 7.

Who rideth upon the Heaven of Heavens, which were of old. Pſal. 68. 33.

Who ſhall judge the people with righteouſneſs, and the poor with judgment. Pſal. 72. 2.

All Kings ſhall bow down before him, and all Nations ſhall do him ſervice. Verſe 11.

Whoſe Name ſhall endure for ever, and be continued as long as the Sun; and men ſhall be bleſſed in him, and all Nations ſhall call him bleſſed. 17.

Who only doth wondrous things. 18.

Whoſe Name alone is Jehovah, *who is the moſt high over all the earth.* Pſal. 83. 18.

Who

Pſal. 89. 6. *Who in the Heaven can be compared unto the Lord? Who among the ſons of the mighty can be likened unto the Lord?*

Verſe 7, *Who is greatly to be feared in the Aſſembly of his Saints, and to be had in reverence of all thoſe that are about him.*

8, *O Lord God of Hoſts, who is a ſtrong God like unto thee? or to thy faithfulneſs round about thee?*

9, *Thou ruleſt the raging of the Sea, when the waves thereof ariſe, thou ſtilleſt them.*

10, *Thou ſcattereſt thine enemies with thy ſtrong arm?*

11, *The Heavens are thine, the Earth alſo is thine: as for the world, and the fulneſs thereof, thou haſt founded them.*

13, *Thou haſt a mighty arm, ſtrong is thine hand, and high is thy right hand.*

14, *Juſtice and Judgment are the habitation of thy Throne, Mercy and Truth ſhall go before thy face.*

Pſal. 95. 3. *Who is a great God, and a great King above all Gods.*

Verſe 4. *In whoſe hands are the deep places of the Earth; the ſtrength of the Hills is his alſo.*

5, *The Sea is his, and he made it; his hands formed the dry land.*

Pſal. 96. 6. *Before whom are Honour and Majeſty; and in whoſe Sanctuary are ſtrength and beauty.*

Pſal. 99. 2. *Who is great in Zion, and high above all people.*

Verſe 3. *Whoſe Name is great and terrible, for it is holy.*

4, *Who loveth Judgment, and doth eſtabliſh Equity; executing Judgment and Righteouſneſs in Jacob.*

Pſ. 103. 19. *Who hath prepared his Throne in the Heavens, and his Kingdom ruleth over all.*

O Lord my God, thou art very great, thou art clothed with Honour and Majesty. Psal. 104. 1.

Who coverest thy self with light as with a garment. Who stretchest out the heavens like a curtain. Verse 2.

Who layeth the beams of his chambers in the waters, and maketh the clouds his chariots, and walketh upon the wings of the wind. 3.

Who maketh his Angels spirits, his Ministers a flaming fire. 4.

Who laid the foundations of the earth, that it should not be removed for ever. 5.

Who hath set a bound to the waters of the Sea, that they might not pass over; that they turn not again to cover the earth. 9.

Who sendeth the springs into the valleys, which run among the hills. 10.

To give drink unto every beast of the field; the wild asses quench their thirst. 11.

Who watereth the hills from his chambers: the earth is satisfied with the fruit of his works. 13.

Who causeth gras to grow for the cattel, and herb for the service of man, that he may bring forth food out of the earth. 14.

By whose appointment the Moon hath her seasons, and the Sun knoweth his going down. 19.

O Lord, how manifold are thy works? in wisdom hast thou made them all; the earth is full of thy riches. 24.

Holy and reverend is his Name. Psal. 111. 9.

Who is high above all Nations; and his glory is above the Heavens. Psal. 113. 4.

Who humbleth himself to behold the things that are in Heaven. Verse 6.

Pſal. 139. 2. *Who knows our down-ſitting, and our up-riſing; and underſtandeth our thoughts afar off.*

Verſe 3. *Who compaſſeth our path, and our lying-down, and is acquainted with all our ways.*

Pſ. 145. 13. *Whoſe Kingdom is an everlaſting Kingdom, and his dominion endureth throughout all generations.*

Verſe 17. *Who is righteous in all his ways, and holy in all his works.*

Pſ. 146 6. Act. 4. 24. *Who made Heaven and Earth, the Sea, and all that therein is, who keepeth truth for ever.*

Verſe 7. *Who executeth judgment for the oppreſſed, and giveth food for the hungry.*

Prov. 21. 30, 31. *Againſt whom there is no wiſdom, nor underſtanding, nor counſel; from whom alone ſafety muſt come.*

Eccl. 12. 14. *Who will bring every work unto judgment, with every ſecret thing, whether it be good or evil.*

Iſa. 2. 17. *Before whom the loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low.*

Verſe 19. *And they ſhall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his Majeſty, when he riſeth to ſhake terribly the earth.*

Iſa. 6. 2. *Before whom the Seraphims do cover their faces.*

Iſa. 28. 29. *Who is wonderful in counſel, and excellent in working.*

Iſa 40. 12. *Who hath meaſured the waters in the hollow of his hand, and meted out the heavens with a ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountains in ſcales, and the hills in a balance.*

Iſa 40. 15. *Before whom the Nations are as a drop of a bucket, and are counted as the ſmall duſt of the balance;*

lance; who taketh up the Isles as a very little thing.

All Nations before him are as nothing, and they Verse 17.
are counted to him less than nothing and vanity.

Who sitteth upon the Circle of the earth, and the 22.
inhabitants thereof are as Grashoppers. That stretcheth out the heavens as a Curtain, and spreadeth them out as a tent to dwell in.

Who bringeth Princes to nothing, and maketh the 23.
Judges of the earth as vanity.

Who can make the worm Jacob to thresh the moun- Isa. 41.14,
tains, and beat them small, and make the hills as 15.
chaff.

Who created the heavens, and stretched them out; Isa. 42.5.
who spreadeth forth the earth, and that which cometh of it; who giveth breath to the people upon it, and spirit to them that walk therein.

Who formed us from the womb, who maketh all Isa 44.24.
things, who stretcheth forth the heavens alone, and spreadeth abroad the earth by himself.

That frustrateth the tokens of lyers, and maketh Verse 25,
diviners mad; that turneth wise men backwards, and maketh their knowledg foolish.

That confirmeth the word of his servants, and per- 26.
formeth the counsel of his messengers.

Who can declare the end from the beginning; and Isa. 46.10.
from ancient times the things that are not yet done: whose counsel shall stand, and he will do all his pleasure.

Who is the first and the last; whose hand hath Isa. 48.12.
laid the foundations of the earth, and his right hand hath spanned the Heavens.

At whose rebuke the sea is dried up, and the Isa. 50. 2.
rivers

rivers become a wilderness, their fish stinketh because there is no water, and die for thirst.

Verse 2. *Who cloatheth the heavens with blackness, and maketh sackcloth their covering.*

Isa. 57. 15. *Who is the high and lofty One, inhabiting eternity, whose Name is holy, who dwelleth in the high and holy place.*

Isa. 66. 1. *Who hath the Heavens for his Throne, and the earth for his foot stool.*

Jer. 10 10. *The only true and living God, the everlasting King, at whose wrath the earth doth tremble, and the Nations are not able to abide his indignation.*

Verse 12. *Who made the earth by his power, and hath established the world by his wisdom, and stretched out the heavens by his discretion.*

Jer. 11. 20. *The Lord of Hosts that judgeth righteously, that trieth the reins and the heart.*

Jer. 17. 10. *Who giveth to every man according to his ways, and according to the fruit of his doings.*

Jer. 23. 24. *From whom no man can hide himself, that he shall not see him: who fills heaven and earth.*

Jer. 31. 35. *Who giveth the Sun for a light by day, and the Ordinances of the Moon and of the Stars for a light by night; who divideth the Sea when the waves thereof roar: the Lord of Hosts is his Name.*

Jer. 32 17. *Thou hast made the heaven and the earth by thy great power, and stretched-out arm, and there is nothing too hard for thee.*

Verse 18. *Thou shewest loving-kindness unto thousands, and recompencest the iniquities of the fathers into the bosom of their children after them; The great, the mighty God, the Lord of Hosts is his Name.*

Verse 19. *Great in counsel, and mighty in work, for thine eyes*

eyes are open upon all the ways of the ſons of men, to give to every one according to his work, and according to the fruit of his doings.

Who made the earth by his power, and eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his underſtanding. Jer. 51. 15.

In whoſe hands our breath is, and whoſe are all our ways. Dan. 5. 23.

Whom there are thouſand thouſands that miniſter unto, and ten thouſand times ten thouſands ſtand before him. Dan. 7. 10.

The Lord God of Hoſts, who formed the mountains, and created the wind, and declared unto man what is his thought; that maketh the morning darkneſs, and treadeth upon the high places of the earth. Am. 4. 13.

When he toucheth the land, it ſhall melt, and all that dwell therein ſhall mourn. Am. 9. 5.

Who buildeth his ſtore-houſe in the heavens, and hath founded his troup in the earth; that calleth for the waters of the ſea, and poureth them out upon the face of the earth. Verſe 6.

Who is of purer eyes than to behold evil, and canſt not look upon iniquity. Hab. 1. 13.

Who quickneth the dead, and calleth thoſe things that be not, as though they were. Rom. 4. 17.

Whoſe judgments are unſearchable, and his ways paſt finding out. Rom. 11. 33.

Who is over all, God bleſſed for ever. Rom. 9. 5.

Who will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the heart. 1 Cor. 4. 5.

Who doth every thing according to the counſel of his own will. Eph. 1. 11.

Eph. 3.20. *Who is able to do exceeding abundantly above all that we can ask or think.*

Col. 1.16. *By whom all things were created, that are in heaven and earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers.*

1 Tim. 1. 17. *Who is the King eternal, immortal, invisible, the only wise God.*

Ch. 6.15. *The blessed and only Potentate, the King of Kings, and Lord of Lords.*

Verse 16. *Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, or can see.*

Heb. 4.13. *In whose sight there is no creature that is not manifest, but all things are naked and opened unto the eyes of him with whom we have to do.*

Heb. 13.8. *Who is yesterday, to day, and the same for ever.*

Rev. 6.15. *At whose dreadful appearance the Kings of the earth, and the great men, and the rich men, and the chief Captains, and the mighty men shall be willing to hide themselves in the Dens, and in the Rocks of the Mountains.*

Verse 16. *Crying to the Mountains and Rocks, Fall on us, and hide us from the face of him that sits upon the Throne, and from the wrath of the Lamb.*

II. Invocation of the second sort, are such Scripture-expressions as these.

Ex. 34.6. *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.*

Verse 7. *Keeping mercy for thousands, forgiving iniquity, and transgression, and sin.*

Neh. 9.17. *Who is a God ready to pardon, gracious and merciful,*

ciful, ſlow to anger, and of great kindneß.

Who is a refuge for the oppreſſed, a refuge in time of trouble. Pſal. 9. 9.

Who will never forſake them that ſeek him. Verſe 10.

Whoſe word is right, and all his works are done in truth. Pſal. 33 4.

Whoſe eye is upon them that fear him, and upon them that hope in his mercy. Verſe 18.

To deliver their ſouls from death, and to keep them alive in famine. Verſe 19.

Who will not ſuffer them to want, that fear and truſt in him. Pſal. 34. 8, 9.

Whoſe eyes are upon the righteous, and his ears are open to their cry. Verſe 15.

To hear and deliver them out of all their troubles. Verſe 17.

Who is nigh unto them that are of a broken heart, and ſaveth ſuch as be of a contrite ſpirit. Verſe 18.

Who will redeem the ſoul of his ſervants, and none of them that truſt in him, ſhall be deſolate. Verſe 22.

Whoſe mercy is in the heavens, and his faithfulneß reacheth unto the clouds. Pſal. 36. 5.

Whoſe righteouſneſs is like the great mountains, and whoſe judgments are a great deep, who preſerveth man and beaſt. Verſe 6.

Our refuge and ſtrength; a very preſent help in trouble. Pſal 46.1.

The God that heareth prayers, unto whom all fleſh ſhould come. Pſal. 65. 2.

The confidence of all the ends of the earth, and of them that are a far off upon the ſea. Verſe 5.

Who delivereth the needy when he crieth, the poor alſo, and him that hath no helper. Pſal. 72.12.

Who ſhall redeem their ſoul from deceit and Verſe 14.

violence, and precious shall their blood be in his sight.

Psal. 103. 8. *Who is merciful and gracious, slow to anger, and plenteous in mercy.*

Verse 9. *Who will not always chide, neither will he keep his anger for ever.*

10. *Who does not deal with us after our sins, nor reward us according to our iniquities.*

13. *Like as a father pitieth his children, so the Lord pitieth them that fear him.*

14. *He knows our frame; he remembers that we are but dust.*

17. *Whose mercy is from everlasting to everlasting upon them that fear him, and his righteousness unto childrens children.*

18. *To such as keep his Covenant, and to those that remember his Commandments to do them.*

Psal. 145. 8. *Who is gracious and full of compassion, slow to anger, and of great mercy.*

Verse 9. *Who is good to all, and his tender mercies are over all his works.*

18. *Who is nigh unto them that call upon him, to all that call upon him in truth.*

19. *He will fulfil the desires of them that fear him; he also will hear their cry, and will help them.*

Isa. 51. 6. *Though the heavens shall vanish away like smoke, and the earth shall wax old like a Garment, and they that dwell therein shall die in like manner; yet his salvation shall be for ever, and his righteousness shall not be abolished.*

Isa. 66. 2. *Who hath great regard to them that are poor, and of a contrite spirit, and tremble at his Word.*

Jer. 14. 8. *Who is the hope of Israel, and the Saviour thereof in time of trouble.*

Who

Who hath no pleaſure in the death of the wicked, but rather that he ſhould turn from his way and live. Ezek. 33. 11.

Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage, who retaineth not his anger for ever, becauſe he delighteth in mercy? Mic. 7. 18.

Who will turn again, and have compaſſion upon us, ſubduing our iniquities, and caſting all our ſins into the depth of the ſea. Verſe 19.

Who hath promiſed, where two or three are gathered together in his Name, to be in the midſt of them. Mat. 18. 20.

Who does abound in riches of goodneſs, and forbearance, and long ſuffering, which ſhould lead us to repentance. Rom. 2. 4.

Who is rich unto all that call upon him. Rom. 10. 12.

Who is the Father of mercies, and the God of all comfort. 2 Cor. 1. 3.

The God of our Lord Jeſus Chriſt, the Father of glory. Eph. 1. 17.

The Father of lights, from whom every good and perfect gift doth come, with whom there is no variableneſs, neither ſhadow of turning. Jam. 1. 17.

Who is not willing that any ſhould periſh, but that all ſhould come to repentance. 2 Pet. 3. 9.

III. Divine Compellations of the third ſort may be derived from ſuch Scriptures as theſe.

Who keepeth Covenant and mercy for them that love him, and obſerve his Commandments. Neh. 1. 5.

Who will deliver us in ſix troubles, yea in ſeven there ſhall no evil touch us. Job 5 19.

Who in famine ſhall redeem us from death, and in war from the power of the ſword. Verſe 20.

Job 7.20. *O thou preſerver of men.*

Pſal.8.1. *O Lord our God, how excellent is thy Name in all the world.*

Pſal.18.2. *My rock, my fortreſs, and my deliverer, my God, my ſtrength, in whom I will truſt, my buckler, the horn of my ſalvation, and my high tower.*

Verſe 3. *Who is worthy to be praiſed.*

Pſ.19.14. *My ſtrength, and my redeemer.*

Pſal.22, 9, 10. *Who tookeſt me out of the womb, and haſt been my hope, and my God, ſince I was upon my mothers breaſt.*

Pſal.27.9. *The God of my ſalvation.*

Pſal.33.5. *Who loveth righteouſneſs and judgment, and the earth is full of his goodneſs.*

Verſe 12. *Bleſſed is the Nation whoſe God is the Lord, and the people whom he hath choſen for his own inheritance.*

Verſe 20. *Our help, and our ſhield.*

Pſal.35 27. *Who hath pleaſure in the proſperity of his ſervants.*

Pſal.36.7. *How excellent is thy loving-kindneſs, O God? therefore ſhall the ſons of men put their truſt under the ſhadow of thy wings.*

Verſe 8. *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe; and thou ſhalt make them drink of the river of thy pleaſures.*

Verſe 9. *For with thee is the fountain of life; and in thy light ſhall we ſee light.*

Pſal.46.1. *Our refuge and ſtrength; a very preſent help in trouble.*

Pſal.63.3. *Whoſe loving-kindneſs is better than life.*

Pſal.65.8. *Who maketh the out goings of the morning and evening to rejoyce.*

Verſe 9. *Who viſiteth the earth, and watereth it, and greatly*

greatly enricheth it with the river of God.

Who maketh it ſoft with ſhowers, and bleſſeth the ſpringing thereof. Verſe 10.

Who crowneth the year with his goodneſs, and his paths drop fatneſs. Verſe 11.

Who clotheth the paſtures with flocks; and covers the valleys with corn. Verſe 13.

Who holdeth our ſoul in life; and ſuffereth not our feet to be moved. Pſal. 66 9.

Who ſhall judg the poor of the people, and ſave the children of the needy, and ſhall break in pieces the oppreſſor. Pſal. 71. 4.

He ſhall deliver the needy when he crieth; the poor alſo, and him that hath no helper. Verſe 12.

He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy. Verſe 13.

He ſhall redeem their ſoul from deceit and violence; and precious ſhall their blood be in his ſight. Verſe 14.

Whom have I in Heaven but thee? and there is none upon earth that I deſire beſides thee. Pſal. 73. 25.

My fleſh and my heart faileth; but God is the ſtrength of my heart, and my portion for ever. Verſe 26.

The Shepherd of Iſrael. Pſal. 80. 1.

Who art the glory of our defence; and in whoſe favour our horn ſhall be exalted. Pſal. 89. 17.

For the Lord is our defence, and the holy One of Iſrael is our King. Verſe 18.

He is my refuge and my fortreſs, my God, in him will I truſt. Pſal. 91. 2.

He ſhall cover me with his feathers, under his wings will I truſt; his truth ſhall be my ſhield and buckler. Verſe 4.

Who forgives all our iniquities, and heals all our diſeaſes. Pſal. 103. 3.

Who

Verſe 4. *Who redeems our life from deſtruction, who crowneth us with loving-kindneſs and tender mercies.*

Verſe 6. *Who executeth righteouſneſs and judgment for all that are oppreſſed.*

Pſ. 119.68. *Thou art good, and thou doſt good.*

Pſ. 145.3. *Who is greatly to be praiſed, and whoſe greatneſs is unſearchable.*

Verſe 20. *Who preſerveth all them that love him.*

Iſa. 40.11. *Who ſhall feed his flock like a Shepherd, and ſhall gather his Lambs with his arms, and carry them in his boſom, and ſhall gently lead thoſe that are with young.*

Iſa. 51.3. *Who will comfort Sion, and build her waſte places, making her wilderneſs like Eden, and her Deſart like the garden of the Lord, ſo that joy and gladneſs ſhall be found therein, thanksgiving, and the voice of melody.*

Verſe 5. *Whoſe righteouſneſs is near, and his ſalvation gone forth; whoſe arms ſhall judg the people: the Iſles ſhall wait upon him, and in his arm ſhall they truſt.*

Verſe 22. *That pleadeth the cauſe of his people.*

Jer. 14 8. *The hope of Iſrael, the Saviour thereof in the time of trouble.*

Jer. 16 19. *O Lord, my ſtrength, and my fortreſs, and my refuge in the day of affliction; to whom the Gentiles ſhall come from the ends of the earth; and ſhall ſay, Surely our Fathers have inherited lyes, vanity, and things wherein there is no profit.*

Hoſ. 13.4. *Beſides whom there is no Saviour.*

Act. 14.17. *Who leaveth not himſelf without a witneſs unto all the Nations of the world, doing them good, giving them rain from heaven, and fruitful ſeaſons, filling their hearts with food and gladneſs.* *In*

In whom we live, move, and have our being. Act. 17. 28.

Who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt. Eph. 1. 3.

Who is rich in mercy. Eph. 2. 4.

The Father of our Lord Jeſus Chriſt, of whom the whole Family in Heaven and Earth is named. Eph 3. 14.

Our Father who hath loved us, and hath given us everlaſting conſolation, and good hope through grace. 2 Theſ. 2. 16.

Who is the Saviour of thoſe that believe. 1 Tim. 4. 10.

The living God, who giveth us richly all things to enjoy. 1 Tim. 6. 17.

The God of Peace, who brought again from the dead the Lord Jeſus Chriſt, that great ſhepherd of his ſheep, through the blood of the Everlaſting Covenant. Heb. 13. 20.

The God of all grace, who hath called us into his eternal glory by Chriſt Jeſus. 1 Pet. 5. 10.

The King of Saints, whoſe works are great and marvellous, and his ways juſt and true. Rev. 15. 3.

There may be divers the like expreſſions of each kind collected from ſeveral places of Scripture: Of ſome or more of theſe, the firſt and chief material of a Preface ſhould conſiſt.

Theſe ſeveral kinds may be variouſly intermixed, according as divers occaſions ſhall require: The Scripture do afford ſundry examples to this purpoſe.

O Lord God of Heaven, the great and terrible God, that keepeth Covenant and mercy for them that love him, and obſerve his Commandments. Neh. 1. 5. Dan. 9. 4.

The

Psal.46.7. *The Lord of Hosts, the God of Jacob our refuge.*
Isa.43.3. *The Lord our God; the holy One of Israel our Saviour.*
Verse 14. *The Lord our Redeemer, the holy One of Israel;*
Isa.45.21. *who is a just God and a Saviour, and there is none besides him.*
Isa.49.26. *The Lord who is our Saviour and Redeemer, the mighty One of Jacob.*
Isa.54 5. *Our Maker, and our Husband, whose Name is the Lord of Hosts, our Redeemer, the holy One of Israel, the God of the whole Earth.*
Mat.6.9. *Our Father which art in Heaven.*

I have been the larger in the recital of such passages, because they will not only afford us matter for a *Preface*, but supply us likewise with divers proper *Arguments*, upon several occasions for the exciting of our faith, and fervency in the business of Petition.

II. The second Material in a *Preface*, to be joined with the former, is some general acknowledgment of our own unworthiness, as, that *we who*
Gen. 18. 27. *are but dust and ashes.*
Gen. 32. 10. *Less than the least of all his mercies.*
Job 13 25. *As leaves driven to and fro, and as dry stubble.*
Psal.14 3. *Altogether abominable and filthy.*
Psal.22.6. *Worms, and no men.*
Psal.95.7. *The people of his pasture, and sheep of his hands.*
Ps. 103.15. *Whose days are as grass, as the flower of the field, so he flourisheth.*
Verse 16. *When the wind passeth over it, it is gone, and the place thereof shall know it no more.*
Psal.144.3. *Lord, what is man that thou takest knowledg of him? or the son of man, that thou takest account of him?*

Man

Man is like to vanity, his days are as a ſhadow that paſſeth away. Verſe 4.

Whoſe breath is in his noſtrils; and wherein is he to be accounted of? Iſa. 2.22.

All Nations before him are as nothing, and counted to him leſs than nothing. Iſa. 40.17.

Prodigal children, unprofitable ſervants, of polluted lips, and uncircumciſed hearts, &c. 1 Tim. 1. 15.

The chief of ſinners.

III. An expreſſion of our purpoſe to approach unto him in this duty. That we do deſire, III.

To worſhip, and fall down, and kneel before the Lord our Maker. Pſal. 95.6.

To bring our iniquities to remembrance. Num. 5.15.

To afflict our ſouls in his ſight. Numb. 29. 7.

To make him our hope and refuge in the day of evil.

To ſeek his face, to meet him in his ways: To ſpeak good of his Name: to wait upon him in his Ordinances. Jer. 17.17.

To approach before him in his Courts, that we may be ſatisfied with the goodneſs of his houſe, even of his holy Temple. Pſal. 65.4.

To ſet forth the honour of his Name, and make his praiſe glorious. Pſal. 66.2.

To bleſs our God, and make the voice of his praiſe to be heard. Verſe 8.

To give unto the Lord the glory due unto his Name; to bring an offering, and come into his Courts. Pſal. 96.8.

To worſhip the Lord in the beauty of holineſs. Verſe 9.

To exalt the Lord our God, and to worſhip at his foot-ſtool. Pſal. 99.5.

To

Pſ.116.17. *To offer unto him the ſacrifice of Thanksgiving, and to call upon the Name of the Lord.*

Verſe 18. *To pay our vows unto the Lord in the preſence of his people, in the Courts of the Lords houſe.*

Pſ.138.2. *To worſhip towards his holy Temple, and to praiſe his Name for his loving-kindneſs, and for his truth.*

Pſ.145.5. *To ſpeak of the glorious honour of his Majeſty, and of his wondrous works.*

IV. IV. A deſire of his aſſiſtance, acceptance, and attention; that we may be enabled to perform this duty in an acceptable manner, with ſuch holy affections as he hath required.

Rom.8.26. *That his good Spirit may help our infirmities, and make interceſſion for us.*

Rom.5.5. *That he would ſhed abroad his love in our hearts,*
Iſa. 64.7. *and ſtir up our ſouls to lay hold of him.*

Pſal 51.15. *That he would open our lips, that our mouths may ſhew forth his praiſe.*

Iſa 45.19. *That we may not ſeek his face in vain.*

Pſal 80.18. *That he would quicken us to call upon his Name.*

Verſe 19. *That he would cauſe his face to ſhine upon us, and lift up the light of his countenance.*

1 King. 8. 28. *Have thou reſpect unto the prayer of thy ſervant, and to his ſupplication, to hearken to the cry, and to the prayer which thy ſervant prayeth before thee to day.*

Verſe 30. *Hear thou in Heaven thy dwelling place, and when thou heareſt, forgive.*

2 King.19. 16. *Lord, bow down thine ears and hear; open Lord, thine eye and ſee.*

Neh. 1.6. *Let thine ear now be attentive, and thine eyes open, that thou mayeſt hear the prayer of thy ſervant.*

Pſal. 5. 1. *Give ear to my words, O Lord, conſider my meditation.*

Hearken

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray. Verſe 2.

That he would hear our voice out of his holy Temple, and let our cry come before him even into his ears. Pſal. 18.6.

That the words of our mouths, and the meditations of our hearts, may be always acceptable in his ſight. Pſal. 19.14.

Hear, O Lord, when I cry with my voice; have mercy alſo upon me, and anſwer me. Pſal. 27.7.

Give ear to my Prayer, O God, and hide not thy ſelf from my ſupplication. Attend unto me, and hear me. Pſ. 55.1,2.

Let my Prayer come before thee; incline thine ear unto my cry. Pſal. 88.2.

Lord hear my voice; let thine ear be attentive to the voice of my ſupplication. Pſ. 130. 2.

Let my Prayer be ſet forth before thee as incenſe, and the lifting up of my hands as the Evening-ſacrifice. Pſal. 141.2.

Hear my Prayer, O Lord, give ear to my ſupplications; in thy faithfulneſs anſwer me, and in thy righteouſneſs. Pſ. 143. 1.

Hear me ſpeedily, O Lord, my ſpirit faileth; hide not thy face from me, leſt I be like unto them that go down into the pit. Verſe 7.

Look down from heaven, and behold from the habitation of thy holineſs, and of thy glory. Iſa. 63.15.

Some one, or more of theſe particulars, may upon ſeveral occaſions, afford fitting matter for a *Preface*; which is the firſt thing to be conſidered and enlarged, in conceiving a *Form of Prayer.*

CHAP. VII.

Confession of Sins, by Enumeration *of them; and first of* Original *Sin.*

NExt to the *Preface*, *Confession* does according to the more usual and ordinary course succeed.

The first thing to be confessed in the *Enumeration* of sin, (as is before expressed in the Scheme of Confession) is *Original* sin.

Eccl. 7.29. *Where God at first made man upright, he hath since corrupted himself by seeking out many inventions.*

Jer. 2. 21. *He planted our first Parents a noble Vine, a right seed; but they quickly turned into degenerate Plants of a strange Vine.*

Isa. 48. 8. *So that we are transgressors from the womb.*

Psal. 51. 1. *Being shapen in iniquity, and conceived in sin.*

Isa. 1. 4. *A seed of evil-doers, children that are corrupters.*

Rom. 11. *Branches of the wild Olive.*

17. *Being naturally dead in trespasses and sins.*

Eph. 2. 1. *Children of wrath*; bearing about us,

3. *The old man.*

Rom. 6. 6. *A body of sin, and of death.*

Rom. 7. 24. *A law of our members.*

23. *Being born only of the flesh.*

Joh. 3. 6. *Having sin that dwells in us.*

Rom. 7. 17. *And is always present with us.*

21. *And doth so easily beset us.*

Heb. 12. 1. This *Original* sin hath been propagated to us, both

both by { Imputation. / Real Communication.

1. By *Imputation* of *Adam*'s particular transgression, in eating the forbidden fruit; for we were legally parties in that Covenant which was at first made with him, and therefore cannot but expect to be liable unto the guilt which followed upon the breach of it. *By one man sin entred into the world, and death by sin, and so death passed upon all men.* Rom. 5. 10.

2. By real *Communication* of evil concupiscence, and depravation upon our natures, which was the consequent of the first rebellion: We were all of us naturally in our first Parents, as the streams in the fountain, or the branches in the root, and therefore must needs partake of the same corrupted nature with them; For *who can bring a clean thing out of an unclean?* And *what is man that he should be clean? or he that is born of woman, that he should be righteous?* This might justly make us more lothsome and abominable in Gods eyes, than either Toads or Vipers, or any other the most venomous hurtful creatures are in ours; and for this alone, he might justly cut us off, and condemn us, though it were meerly for the prevention of that mischief and enmity against him, which the very principles of our natures are infected with. Job 14. 4. Job 15. 14.

Though man were at first made *little lower than the Angels, being crowned with glory and honour*; having dominion over the other Creatures, all things being put under his feet; yet this corruption of our nature hath now made us become Psal. 8. 5, 6.

Pſal.49.20. *more vile than the beaſts that periſh.*

'Tis the root and the fountain of all other ſin, from whence every actual abomination does proceed. Atheiſm, and Pride, and Baſeneſs, and Cruelry, and Profaneneſs, and every other vice, which the moſt wicked wretch in the world is guilty of, doth proceed from hence. Hell it ſelf, which is the proper place of ſin, is not more full of ſin, for the kinds of it, than our natures are. If there be any particular ſin which we have not faln into in our *lives*, 'tis not for want of corrupt principles and diſpoſitions in our *natures*, which do incline us to all; but by reaſon of Gods *reſtraining* or *renewing* Grace, which hath as yet with-held us from them; without which we ſhould break out into as great abominations as were ever committed by the vileſt of the ſons of men.

All that pravity and baſeneſs, which fills up every part and power about us, are but diffuſions of our Original corruption: what a world of miſchief is there in our ſeveral parts? Our Wills, Affections, our Tongues, Eyes. And yet all theſe are but as little *Rivulets*: the *Fountain*, or rather the *Sea* that feeds them, is our corrupted Nature.

'Tis this that fills us with enmity againſt all ſpiritual Truths and Ordinances; makes us (what we ſhould tremble to think of) haters of God, though he be the God of our life, and of our happineſs, in whom we live, and move, and have our beings.

Rom.7.21. Verſe 23. Hence is it, that *when we would do good, evil is preſent with us.* That we have *a law in our mem-*

members, rebelling againſt the law of our minds, and bringing us into captivity to the law of ſin.

'Tis this that makes us, like corrupted veſſels, to pollute all the gifts that are poured into us; thoſe Graces and Abilities which from God are beſtowed upon us pure and excellent, when they are by us put forth in duties, are not without ſome ſavour of our own corruption.

This contains in it, not only an utter *deficiency* of all good, but alſo a *loathing* and diſliking of it. Not only a *liableneſs* to evil, but alſo an inherent *propenſion*, and ſtrong deſire to it. All which is as natural to us, as blackneſs to an *Ethiopian*; and, like the *fretting Leproſie*, adheres to our natures with ſo much pertinacy, that it can not be utterly removed while we are on this ſide the grave, till theſe our earthly tabernacles ſhall be diſſolved. *No ſoap or nitre can purge it.* The general Deluge could not waſh it away; that ſwept away ſinners indeed, but not one ſin. Neither ſhall the fire of the laſt day cleanſe it. Levit. 14. 45. Jer. 2. 22.

It does totally overſpread both our { Inward / Outward } Man.

1. Our *Inward man* is hereby depraved, both in reſpect of
1. Underſtandings.
2. Conſciences.
3. Affections.
4. Wills.
5. Memories.

1. Our *Underſtandings* are hereby become full of vanity, inconſiderateneſs, ignorance; neither *knowing nor enquiring after God*; *every thought and imagination of the heart being only evil, and that* Rom. 3. 11. Gen. 6. 5.

2 Cor. 3. 5. *continually.* So that we are *not of our selves sufficient to think any thing that is good.* Being given over to a *reprobate mind,* νὸν ἀδόκιμον, *a mind void* Rom. 1 28. *of judgment. Not liking to retain God in our knowledg.* Verse 21. *Becoming vain in our imaginations, having our* Jer. 4. 24. *wicked hearts darkned. Being wise to do evil, but* 1 Cor. 2. 14 *foolish to that which is good. Counting the things of* Rom 8. 5. *God foolishness. Being carnally minded,* which is Verse 7. *enmity against God. For it is not subject to the Law of God, neither indeed can be.*

Full of pride, prejudice, and contradiction against all Sacred Truths, setting up our own imaginations and fleshly reasonings, against the spiritual notions that are dictated to us. *Being* Eph. 4. 18. *alienated from the life of God, through the blindness that is in us.*

2. Our *Consciences* are hereby become full of Eph. 4. 19. stupidity and insensibleness, *past feeling,* being 1 Tim 4. 2. Tit. 1. 15. *seared as with a hot iron.* Altogether *defiled.* Not Rom. 2. 15. performing their office of *bearing witness, accusing,* or *excusing us* rightly, according to several occasions. Being deaf unto every holy suggestion of Gods Spirit, secure against all the threats and judgments of the Law.

3. Our *Hearts* and *Affections* being *evil from* Gen 8. 21. *our youth:* full of wicked policies, and unsearchable deceits. *Deceitful above all things, and despe-* Jer. 17. 9. *rately wicked, who can know them?* Full of *lust-* Gal. 5. 7. *ings against the Spirit of God: Sending forth evil* Mat. 15. 19. *thoughts, murthers, adulteries, fornications, thefts,* Eccl. 9. 3. *false-witness, blasphemies;* Full of *folly* and *madness,* preferring empty, transitory contentments, before those great matters that concern our eternity.

nity. Altogether obdurate againſt the means of grace, not to be wrought upon either by hopes, or fears; by mercies or judgments; ſlighting the threats of God; undervaluing his promiſes; diſtruſting his power; abuſing his patience; quickly *revolting* and *backſliding* from every holy deſire. Jer. 5. 23 Pr. 14. 14.

Who can ſay I have made my heart clean, I am pure from my ſins? Prov. 20. 9.

4. Our *Wills* have now loſt their firſt native freedom, making us become *ſervants unto ſin: bringing us into bondage unto corruption.* Being full of lothing and averſneſs, full of enmity and obſtinacy againſt any thing that is good. Jer. 8. 24. 2 Pet. 2. 19

Caſting Gods Laws behind our backs, and hating to be reformed. Pſ. 50 17.

5. Our *Memories* being naturally very unfaithful and *ſlippery*, in letting out things that are good, but very tenacious in evil matters. Heb. 2. 1.

II. Our *Outward man*, which was at firſt created with a kind of Divine Majeſty, above the other Creatures, is now become weak and vile, expoſed to all manner of infirmities, diſeaſes, ſins. So that we are all over nothing elſe but *a body of ſin and death, our members being inſtruments of unrighteouſneſs.* II. Rom. 6. 13.

Eyes full of Adultery, Pride, Envy. 2 Pet. 2. 14.

Ears *uncircumciſed*, deaf unto every holy ſuggeſtion; eaſily open and attentive to vanities, lies, ſlanders. Act. 7. 51.

Tongues *unruly, and full of deadly poyſon*, containing *a world of iniquity*; *Defiling the whole body, ſetting on fire the courſe of nature, being them-* Jam. 3. 8. Verſe 6.

ſelves ſet on fire of Hell. Given to unſavoury, unedifying diſcourſes, revilings, profaneneſs, blaſphemies. That which ſhould be *our glory, The beſt member that we have,* is by this Original corruption, become the worſt, defiling all the reſt.

Pſal. 57. 8. Pſal. 108. 1.

Rom. 3. 13. Verſe 14. 15, 16, 17, 18.

Our Throat *being as an open ſepulcher; with our tongues we uſe deceit, the poyſon of aſps is under our lips. Our mouth is full of curſing and bitterneſs: our feet are ſwift to ſhed blood: deſtruction and miſery are in our ways; and the way of peace have we not known: there is no fear of God before our eyes.*

All which will yet appear more deformed and loathſom, if we look upon our own natures in the rage, blaſphemies, baſeneſs, madneſs of other mens lives: There being not any kind of evil, which either man or devil hath committed, but there are in our natures the principles and inclinations to it: The beſt of us being by nature as bad as the worſt of ſinners.

To which may be added our aptneſs to ſlight and undervalue the thought of this Original corruption, though it hath already brought ſo much miſchief upon all mankind, wholly depraved us in our faculties and principles, and ſpread a curſe and deformity upon the whole Creation.

CHAP.

CHAP. VIII.

The Enumeration of actual Sins, both National and Perſonal; againſt the Law and Goſpel; and particularly againſt the firſt Commandment.

IN the *Enumeration* of ſin, next to *Original*, we are to acknowledge our *Actual* tranſgreſſions, which flow from the other, as *acts* do from their *habits*.

Theſe in the general, are diſtinguiſhable into ſins *National* and *Perſonal*, of *Omiſſion* and *Commiſſion*; in *thought*, *word* and *deed*, the particulars of which do refer to ſome kind of *breach* againſt the { Law. / Goſpel. } { First / Second } Table. and may properly be enumerated under thoſe heads to which they appertain. Every Commandment having in it both a { Poſitive / Negative } part, and comprehending the obedience of the whole man.

But now, becauſe it may be ſometimes convenient to make a diſtinct recital of *National* ſins, therefore we ought to be obſervant and prudent in the choice of fitting matter to this purpoſe.

There are three things that will raiſe a ſin to publick guilt, and make it become *National*.

1. Com-

1. Common practice.
Heb. 2. 12. 2. Publick eſtabliſhment or connivance.
3. General inſenſibleneſs.

1. Theſe are variouſly applicable (according to the condition of ſeveral times) both to offences againſt the firſt or ſecond Table. As Idolatry, Superſtition, Hereſie, Prophaneneſs, Incouragement to wild and deſperate Errors, Ingratitude, and unfruitfulneſs under publick and common Mercies, Security and inadvertency under all thoſe various diſpenſations that befall us, Inconſiderateneſs of the day of our viſitation, and the things that concern our peace, Loathing of our ſpiritual Manna, Breach of our publick and ſolemn engagements.

2. Blood-guiltineſs, Cruelty, Injuſtice, Oppreſſion, Perfideouſneſs, Bitterneſs, A ſpirit of Diſobedience, Confeſſion, Giddineſs in reſpect of Civil order, *&c.*

Dan. 9. 17. Hitherto appertain *the iniquities of our fathers,* and of all publick orders and degrees of men; *Our*
Neh. 9. 34. *Kings, our Princes, our Prieſts*; which ought upon ſome ſpecial occaſions to be acknowledged and bewailed. But theſe are not reducible unto any particular Catalogue, becauſe they do continually vary according to ſeveral times.

In the enumeration of *Perſonal* ſins, a man ought chiefly to inſiſt upon thoſe particulars, whereof he is more eſpecially guilty: But withal, he ſhould know, and (upon ſeveral occaſions) be able to reckon up the ſpecies and kinds of all ſins.

See *Biſhop Downhams Abſtract.*

Theſe may beſt be diſcovered by looking upon the

the divine law, according to its latitude & fulneſs, examining what is therein {Injoined / Forbidding} concerning either the duties of *Piety* towards God in the *firſt* Table, or the duties of *Charity* towards our *Neighbour* in the *ſecond* Table. Biſhop *Andrews Catechiſ.* Maſter *Brinſleys Watch, 1 Part.*

The firſt Commandment does forbid the not having *Jehovah* alone for our God, and conſequently the not knowing, not believing, not adhering, not ſubmitting to him, The not behaving our ſelves towards him, in all reſpects, as our God.

So that we ſin againſt this by *Ignorance*, when we do not labour after ſuch a meaſure of knowledg in Divine Truths, as is proportionable to the *callings* wherein we are, the *time* and *means* which we have had. When *we do not deſire the knowledg of Gods ways*, being *content to ſit in darkneſs, and in the region and ſhadow of death.* Ignorance. Heb. 5. 12. Job 21. 14. Mat. 4. 16.

Not endeavouring to acquaint our ſelves with his Power, Majeſty, Juſtice, Mercy, Wiſdom, Unchangeableneſs, and thoſe other Attributes of the Divine Nature. Not ſearching the Scriptures, *proving the things that are more excellent.* Phil. 1. 10.

When our knowledg is only literal and *uneffectual*, not working anſwerable obedience in our lives, when we are not careful to obſerve and conſider, and treaſure up in our hearts thoſe holy truths, which at any time have been diſcovered to us; But *ſuffer them to ſlip from us*, by inadvertency or forgetfulneſs, Not ruminating upon them, or recalling them to mind, according to our ſeveral occaſions. Luk. 12. 47 Heb. 2. 1.

By

Infidelity. By *Infidelity*, when we do not assent unto his Law, as being *holy*, *just*, and *good*: Not labouring to strengthen our faith in his holy Attributes and Word. Not so firmly believing his *threats* and *judgments*, as to be humbled thereby; or his *promises*, as to be invited by them unto newness of *life*.

Diffidence. By *Diffidence*, Not adhering to him with all
Ps. 55. 22. our hearts, not *casting our burden upon him*. Not trusting him in the want of outward means, full of carking and solicitous thoughts, apt to put
Jer. 17. 5. our confidence in *arms of flesh*, broken reeds, lying vanities.

Want of *Love*. By want of *Love*, not loving of him with all our affections and might; preferring the love of our selves, of pleasure, riches, honour, and the like earthly vanities, before that infinite and absolute good that may be found in him. Suffering our shame, worldliness, security, hopes, fears, dependancies, want of leisure, and such like poor respects, to seduce our affections from him, and to hinder our communion with him. Loving his creatures, his enemies, any thing, rather than
Jer. 2. 13. himself; *forsaking the Fountain of living Waters, and hewing out to our selves broken Cisterns that will*
Isa. 55. 2. *hold no water. Spending our time and our money for that which is not bread, and our labour for that which satisfieth not.*

Want of *Zeal*. By want of *Zeal*, Not being zealous for his glory, in the forward and cheerful use of such means whereby it may be *promoted* in a fervent and resolute opposition of those things that may *hinder* it: In an hearty sense and sorrow for those reigning corruptions, either *publick* in the *times*, or

or *private* in our own *ſouls*, whereby it hath been *abuſed*; wronging good cauſes, either by our lukewarmneſs, or elſe by our blind, indiſcreet zeal.

By *want of rejoicing* in him, not *ſerving him with gladneß of heart*: Not *rejoicing in the Lord: Joy.* Not finding any ſuch reliſh in his holy Word and Ordinances, whereby they may ſeem ſweeter than the hony and the honey-comb; but rather counting his ways grievous and burdenſom unto us. Want of Deut. 28. 47. Iſa. 61. 10.

By *Unthankfulneß* for thoſe *great mercies* which are freely beſtowed upon us, *not rendring unto the Lord, according to the benefits we receive*; failing in the acknowledgment of them, letting them ſlip by us without any regard or notice; being too apt to aſcribe Gods bleſſings unto our own deſerts and endeavours. *Sacrificing to our own Nets.* Subject to forget his favours, though he doth renew them every moment: And amongſt thoſe few that we do take notice of, and remember, yet our thankfulneſs for the *receipt* of them, is no way proportionable to our importunity in the *want* of them. Expreſſing our ſlighting of them, even in our very Thankſgiving for them. Not mentioning them with any hearty ſenſe or affection. Not willing to acknowledge them by charity towards his diſtreſſed members, according to our abilities and opportunities. But rather *returning evil for good, and hatred for his good will*: Like *Jeſhurun*, waxing fat and kicking with the heel. Abundance making us wanton, and contemptuouſly to ſpurn at his Laws. Lading and Unthankfulneſs. 2 Chr. 32. 25. Hab. 1. 16. Pſal. 109. 5. Deut. 32. 15.

weary-

wearying him with our ſins, whilſt he does continually heap upon up his unwearied mercies.

Impatience. By our *Impatience* under thoſe *ſmall* croſſes that are juſtly inflicted upon us. Not behaving our ſelves humbly and chearfully under Gods fatherly chaſtiſements. *Not accepting the puniſhment of our iniquity*, though it be much *leſs than we have deſerved.* Not *bearing the indignation of the Lord*, as conſidering how *we have ſinned againſt him.* Being ſubject to murmuring and repining, to fainting and deſpair, to ſeek help and deliverance by unlawful means.

Lev. 26. 41. Ezr. 9. 13. Mic. 7. 9.

Diſobedience. By want of ſubmiſſion and *obedience* unto him, according to our duty and profeſſion; very inconſtant in our holy ſervices, temporary and by fits, ſubject to backſlide and revolt upon every ſlight temptation. *Our goodneſs being as the morning cloud, and as the early dew which paſſeth away.* Not *Univerſal* in our obedience, but partial, and by halves; apt to pick and chuſe in our duties, according as they may beſt ſuite with our own humors, and the courſe of the times, not having reſpect to *all his commandments.* Not hating *every falſe way.* Not *hearty* and ſincere in our performances, doing them with *all our might*, but Hypocritically, Perfunctorily, Negligently.

Hoſ. 6. 4.

Pſal. 119. 6. Verſe 128.

Security and Preſumption. By our not *fearing* of God, according to the Infinite Power, Juſtice, Majeſty of the Divine Nature; or according to thoſe manifold ſins whereby we have provoked his wrath; behaving our ſelves with much ſecurity and inadvertency under all the various diſpenſations of his Providence, as if we our ſelves were not at all concern-

de

ed in them. Not *regarding the works of the Lord, nor considering the operation of his hands*; still going on *after the imagination of our own hearts, as if we had made a Covenant with death, and with hell were at an agreement*; very apt to promise to our selves peace and impunity, though we do still persevere in our wonted rebellions; very subject to slavish, worldly fears, of *men that shall die, and the sons of men that shall be made as grass. Forgetting the Lord our Maker, who stretched forth the heavens, and laid the foundations of the earth.* Not *grieving when he strikes us, refusing to receive correction, though he does consume us, making our faces harder than a rock, and refusing to return.* Isa. 65. 2. Isa. 28. 15. Isa. 51. 12, 13. Jer. 5. 3.

By not demeaning our selves *humbly* before him, according as our own vileness, and the greatness of his mercy does require. Pride.

Behaving our selves in our general course, as if we were *desirous* to live without God here, and *content* to be annihilated hereafter, so we might but in this world enjoy the pleasures of sin for a season.

CHAP. IX.

Sins against the second Commandment.

THE second Commandment does concern the *Manner* and *Means* of Gods Worship. Against this we sin, not only by representing

ſenting and worſhipping of him in Images, but alſo by entertaining groſs miſconceits of the Divine Nature, by mixing any will-worſhip, ſuperſtition, or our own inventions with his ſervice; when we do not ſerve him after ſuch a way as is agreeable to his Nature, and required in his Joh. 4. 24. Word, that is, not *in ſpirit and truth*; not with uprightneſs, ſincerity, cheerfulneſs.

Manner. 1. It will here concern us to examine how exceedingly we have failed in the *manner* of thoſe good duties which we have attempted; how much *averſneſs* there is in us from *ſetting about them*: How much *diſtraction* and *benumbedneſs* of ſpirit in the *Performance* of them: How much impotency and *wearineſs* in the *continuance* of them: How much pride, unſpiritualneſs, formality, want of reliſh, deadneſs, uncomfortableneſs there is mixed with our beſt ſervices: Serving God with Pſal. 17. 1. *feigned lips. Drawing near to him with our mouths,* Iſa. 29. 13. *and honouring him with our lips, when our hearts are far from him.* Reſting our ſelves in the meer out-ſides of duties, when we do not enjoy any Communion with God in them.

Means. 2. We ought to examine our failings, in reſpect of the *means* or kinds of Divine Worſhip. Our careleſneſs to keep our ſelves cloſe in a continual holy Communion with God by the right uſe of all his Sacred Ordinances.

1. Prayer, both { Private. Publick.
2. Miniſtry of the Word.
3. Receiving of the Sacraments.

Our failings in *Prayer.* 1. Our negligence in ſetting any ſolemn time apart

apart for our ſecret Devotions betwixt God and our ſouls. Omitting them upon every trivial occaſion, or ſlight pretence of buſineſs. Our careleſneſs in the *private* obſervance of this duty with our families and near relations, and in *publick* with the Congregation. Our approaching before God without that preparation, reverence, or attention, as becomes ſuch vile creatures ſpeaking to ſo great a Majeſty. *Regarding iniquity in our hearts, not calling upon him in truth: Flattering him with our mouths, and lying to him with our tongues, when our heart is not right with him.* Pſal. 66. 18. Pſ. 145. 18. Pſ. 78. 36.

Not *Confeſſing* our ſins with that ſorrow, *ſhame and confuſion of face*, as having thereby ſo much diſhonoured his glorious Name, and endangered our own ſalvation; being rather *apt to cover our tranſgreſſions with* Adam, *by hiding our iniquity in our boſom.* Or if we do *acknowledg* them, yet we are not careful to forſake them, but do ſtill go on in a continual round of *confeſſing* and *committing*, *committing* and *confeſſing* again. Dan. 9. 8. Job 31. 33.

Failing very much in the *Matter* of our Petitions, not asking thoſe things *which are according to his will.* Apt to make our prejudicate opinions, and paſſionate wiſhes, the ſubject of our Prayers, inſtead of the holy and unchangeable will of God. For the *Manner* of them, not with *faith and fervency*, as being truly ſenſible of our own wants, or as if we did really believe this duty to be an effectual means for the ſupply of them. Not tenderly affectionate in our forgiving others, or our interceding for them. 1 Joh. 5. 14.

In our *Thankſgiving*, not mentioning the favours

vours we have received, with any ſuch hearty ſenſe of them, as may ſtir up in our ſouls chear-
Pſal. 9. 1. fulneſs, love, gratitude. Not praiſing God with
Pſal. 103. 1. *our whole hearts*, and *all that is within us.*

Coming before him with cuſtomary devotion, rather to ſatisfie the ſcruples of a natural conſcience, than out of any true love to this duty it ſelf, or experimental evidence of comfort to be had by it; our hearts being apt to wander from him, even whilſt we are ſpeaking with him; to think but lightly of him, whilſt we pretend much honour to him.

Nor retaining any taſte and reliſh of theſe duties, after they are ended: Not living ſutably to them: Not taking notice how God does anſwer our Prayers in the ſeveral paſſages of his Providence towards us.

Failings in reſpect of the Miniſtry of the Word.

2. For the Ordinance of *Preaching*, the *Miniſter* does herein offend, by being negligent and ſloathful in his Calling, not preaching with that conſtancy, faithfulneſs, ſimplicity, judgment, authority, courage, demonſtration of the Spirit, as he ſhould. The *People* by neglecting to hear and read the Word, according to their ſeveral
Before. opportunities. By not preparing themſelves for this holy exerciſe. Not coming unto it with hungring and thirſting deſire, and loving, believing, prizing it, as being of ſuch great efficacy and neceſſity for our everlaſting well-beings, *able to ſave our ſouls*; Bringing with them much *carnal ſecurity*, which makes them without any deſire or care to profit by it; much *impenitence* and *hardneſs* of heart: Not without ſome ſe-

cret

cret resolutions of continuing in their former courses, whatever shall be said to the contrary: Many *worldly cares* and thoughts, with *high conceits* of their own sufficiencies; *prejudice* against their Teachers; *curiosity*, not to *learn*, but to *censure*; itching ears, rather to please the fancy, than reform the life.

Not hearkening to it without much irreverence, distraction, infidelity, misapplication, obstinacy, dulness, weariness: Not receiving it into a good and honest heart, with desire to retain and practise it. At.

Not careful (after they have heard it) to root and fix it in their hearts by Prayer, Meditation, Conference: not expressing the fruit of it in their conversation; slighting those many gracious opportunities, wherein God hath reached forth unto them the proffers of mercy and salvation; and though he hath with much patience waited for their amendment; yet they have still hardened their hearts, and notwithstanding the *former and the latter rain*, do remain like dry stakes in an hedg, barren and fruitless, without any spiritual life or growth, answerable to the means which they have had. After.

3. For the Sacraments, { Baptism. / Supper of the Lord. } Failing in the Sacraments.

Our slighting and renouncing that Covenant which we made in *Baptism*, abusing *that good profession, which we have professed before many witnesses*. Not walking as those that have been received into the bosom of the Church, and distinguished from others that are *without*. Not Baptism. 1 Tim. 6. 12.

fighting against the world, the flesh and the Devil, as becomes such as are lifted in the number of Christs faithful soldiers and servants.

The Lords Supper. And so for the Sacrament of *Christs body and blood*; our not hungring and thirsting after it, not partaking of it so frequently as our necessities and opportunities have required.

Before. When we have approached unto it, have we been careful *before hand*, to set any solemn time apart for the fitting of our selves unto so holy a work? have we not been unwilling to *ransack* and *examine* the secret corners of our hearts? to find out, and to purge out those particular bosome sins, unto which our natures do most incline us? after a more special manner, to excite and stir up in our selves the Grace of Gods holy Spirit, to renew those conditions of the *Covenant*, required on our parts, *Faith* and *Repentance*.

1 Cor. 11. 28.

At. *In the receiving* of the Sacrament, have we not been too apt to slight and disesteem it, as if it were but an empty common ceremony? Have we behaved our selves with so much fear and reverence, as might become such a Sacred Mystery? with such spiritual joy and delight, as should be in those who are fit Guests for that Table?

After. *After the receipt of it*, have we not quickly forgotten our good resolutions, relapsed into our old sins again, not feeling or regarding any such comfort or profit as is promised to the right partaking of this Ordinance? Have we not often *eat and drunk unworthily*? and consequently, *eat and drunk judgment to our selves*? becoming

1 Cor. 11. 27. Verse 29.

ing *guilty of the body and blood of Christ*; doing that horrid act which we so much detested in the Jews, *Crucifying again* our blessed Saviour, and by slighting the proffers of Mercy in this Sacrament, doing as much as in us lies, to *make his Passion of none effect*. Heb. 6.6. 1 Cor. 1.17

CHAP. X.

Sins against the Third and Fourth Commandment.

THE *THIRD* Commandment does forbid the abuse of Gods Name. By the *Name* of God we are to understand any thing whereby he may be known, as his Titles, Attributes, Ordinances, Works.

So that we sin against this Commandment by wicked Oaths, cursed Execrations, unlawful Vows, every light irreverent mention of God, all such idle words as do no way tend to the sanctifying of his Name.

By breaking the Vow of our Baptism, neglecting all those good promises and resolutions which since we have made. *Dealing falsly in our Covenants*, when our *heart is not set aright, and our spirit not stedfast with God*. Psal. 78.8.

By our not acknowledging, and effectual remembrance of his holy Titles and Attributes as we have had occasion. Not delighting to speak good

of his Name, and to make his praiſe glorious.

By an irreverent and cuſtomary mention of his great and glorious Name, upon trivial occaſions.

By our not thinking and ſpeaking of his Word, ſo frequently, with that holineſs and reverence as we ſhould; ſometimes pretending

Pſal. 50. 16. *to declare his Statutes, and to take his Covenant into our mouths, whereas we hate inſtruction, and caſt his Law behind us.*

By our Careleſneſs in vindicating the glory of his Name and Truths, when they are vilified by others.

By profaning our profeſſion of Chriſtianity, with an unholy converſation: Not behaving our ſelves ſo ſincerely in regard of God, nor ſo inoffenſively in reſpect of men, as we ſhould.

By defacing his glorious image inſtamped upon us in our *Creation:* Becoming more *vile and*

Pſal. 49. 10. *fooliſh than the beaſts that periſh.* In our *Regeneration*, relapſing in the ſins of our *unregeneracy*,

Eph. 4. 1. Not *walking worthy of that vocation whereunto we are called.*

By our careleſneſs in diſcovering and acknowledging the Divine Power and Wiſdom in thoſe ſpecial paſſages of his Providence which befal us.

The fourth Commandment. The *FOURTH Commandment* does forbid all careleſneſs in ſanctification of

Sabbaths { *Ordinary.* / *Extraordinary.*

So that we ſin againſt this, when we do not *remember* to keep the Lords-day holy; that is, when we are not mindful beforehand to prevent and avoid

avoid all ſuch buſineſſes as may diſtract us in thoſe duties that belong unto this day.

When we our ſelves do not reſt from our uſual works and ſinful deſires, but miſ-ſpend much of that precious time in idleneſs or vanity, or elſe ſatisfying our ſelves in a ſuperſtitious, cuſtomary obſervation of the *outward reſt*, without regarding the *means* or the *works* of ſanctification.

When we are not careful to prepare our ſelves for publick duty, by praying for Miniſters in *general*, that God would endow them with fitting gifts and abilities, proſpering their endeavours, by giving happy ſucceſs unto their Miniſtry: More *particularly*, for the Paſtor to whoſe charge we belong, that God would direct him to ſpeak unto our hearts and conſciences.

When we are careleſs in the performing of our publick duties, not with ſo much reverence, ſincerity, ſpiritualneſs, attention as we ſhould.

When we are negligent in looking to thoſe that are under us, who by our careleſneſs or connivance, may be encouraged to the profanation of this day.

When we fail in thoſe private duties that concern the Sanctification of the Sabbath, Meditation of the Word we hear, Searching the Scriptures to prove the truth of it, Application of it to our ſelves, examining our own hearts, private prayer, conference, whetting the Law upon one another, mutually exhorting and ſtirring up each other unto holy duties, contemplating the *Creatures*, and the *Providence* of God. Deut. 11. 19. Pſal. 92.

Am. 8. 5. Isa. 58. 13. When we are weary of the Sabbath, and *wish it were gone*, and cannot *call it a delight*.

And so for *extraordinary* days, lawfully set apart, for solemn { Feasts. / Fasts. { Publick. / Private.

When we miss-spend our occasional *Festivals* altogether in outward, carnal mirth, without those inward, spiritual duties of Love and Thankfulness, which God requires; not keeping them *holy unto the Lord*, as we ought to do; not thereby taking occasion to enlarge our bounty to our poor brethren.

Neh. 8. 9.

And so for days of *Humiliation*, which are called *Sabbaths* in Scripture: Our neglect of these when there is any special occasion for them, either publick or private; our insensibleness of dangers and judgments, like the old world, keeping on in the road of our secular employments, *eating and drinking, buying and selling*, &c. *putting far away the evil day; chanting to the sound of the Viol, drinking wine in bowls, but are not grieved for the affliction of Joseph*: Not sighing and weeping *for the abominations that are committed in the midst of us.*

Lev. 23. 28. Mat. 24. 38. Am. 6. 3, 6. Ezek. 9. 4.

When we do observe these days, we are ready to rest our selves in bodily abstinence, outward mortification, hanging down the heads, sad countenances, without inward *afflicting of the soul*; not *breaking, bruising, renting* of our hearts: *Refraining not our feet, but loving to wander*: not *turning from all our evil ways, and the violence in our hands.*

Jer. 14. 10. Jon. 3. 8.

CHAP.

CHAP. XI.

Sins againſt the Second Table.

THE *SECOND* Table doth enjoin the Duties of *Charity* and *Juſtice* towards our neighbour.

Againſt this we ſin, when we do not love our neighbours with ſuch true, unfeigned love, as our ſelves; when we do not deal ſo with others, as we deſire they ſhould deal with us; when we do not pray for them, and endeavour their good as our own. Mat. 7. 12.

In the fifth Commandment are forbidden the Vices which concern the relations of

{ Superiors.
{ Inferiors.

So that we ſin againſt this, by not behaving our ſelves anſwerably to our ſeveral relations: Not *modeſtly* and *gravely* to our *Inferiors*: going before them in an example of good life: Not *humbly* and *dutifully* to our *Superiours*; not ſubmitting to them for *Conſcience ſake*, as being *ordained of God*: Not thankfully to our *Benefactors*, either not remembring, or not acknowledging, or not eſteeming, or not requiting them as we might. 1 Pet. 2. 13. Rom. 13. 1, 2.

Subject to *envy*, and *extenuate* thoſe ſpecial gifts of others, whereby they have attained any preheminence above our ſelves.

Hitherto likewiſe appertain the Vices which do more particularly concern the relations of

Parents:

Parents: Not educating, inſtructing, chaſtiſing their children ſo carefully: Not providing and praying for them as they ſhould.

Children: Not loving and reverencing their Parents, not ſubmitting to them, nor being ſo thankful towards them as they might.

Husband: Not behaving himſelf as a *Head*, to govern, inſtruct, and cheriſh his Wife.

Wife: By being irreverent, unquiet, not an helper, but an hinderer of her Husbands good.

Maſters: Not careful in directing, governing, puniſhing, rewarding their ſervants.

Servants: Diſobedient, ſlothful, unfaithful, anſwering again, murmuring.

Aged: Not ſober and grave, not wiſe and exemplary in their carriage.

Younger: Irreverent towards the perſons of the Ancient, neglecting their good counſels and examples.

Superiours: In *gifts*, whether *inward*, of the mind, or *outward*, of the eſtate, in reſpect of Nobility, Riches, *&c.* abuſing of their gifts unto ſcorn, pride, oppreſſion, not doing ſo much good as the advantage of their abilities and places does require.

Inferiors: Either too much diſdaining, or too much flattering thoſe above them.

Magiſtrates: Want of diligence and uprightneſs in the diſcharge of their places.

Subjects: Not ſo reſpective, ſerviceable, ſubmiſſive as they ſhould.

Teachers: Negligent in taking all occaſions of

of inſtructing, reforming others by { Counſel. Example.

Learners: Not teachable, inquiſitive, *&c.*

The *SIXTH Commandment* doth forbid all thoſe ſins which are againſt the health and welfare of our *own*, or our Neighbours { Bodies. Souls. The ſixth Commandment.

So that we ſin againſt this, not only by *outward* acts of *violence*, but alſo by an aptneſs to entertain prejudice and miſcontents againſt others: by raſh, immoderate anger, injurious, revengeful thoughts, ſecret grudges, hatred, and implacableneſs. Mat. 5. 22. 1 Joh. 3. 15.

By failing thoſe particulars which concern the maintenance of mutual peace and friendſhip amongſt one another: By haughty, inſolent carriage: Reviling, ſcoffing, provoking ſpeeches.

Being ſenſleſs and hard-hearted in the miſeries of our brethren; not weeping with them that weep; not being heartily affected at thoſe publick evils wherein we our ſelves are not more immediately and particularly concerned.

By wounding and murthering the ſouls of others through ſcandal { Active, miſguiding them, Paſſive, grieving them, when we encourage them in their evil courſes, either by Provocation, Counſel, Example, Connivance.

By the levity and unprofitableneſs of converſing amongſt others; when we do not labour to ſtir them up unto holineſs, according to our ſeveral opportunities and relations; not inſtructing the ignorant, comforting the weak, admoniſhing

moniſhing, exhorting, encouraging others unto well-doing.

By neglecting our own bodily health and welfare, through intemperance, immoderate paſſions, *&c.*

By being careleſs of our own ſouls, not providing for the days of death and judgment, but thruſting them far from us, bidding thoſe days care for themſelves. By quenching and ſuppreſſing thoſe holy motions that are at any time ſuggeſted unto our hearts, preferring the baſe things of this world, before thoſe great matters that concern Eternity.

The ſeventh Commandment.

The *SEVENTH Commandment* does forbid all *kinds of Uncleanneſs*, both of body and ſoul, together with the *means* and *ſigns* of it.

Againſt this we ſin, not only by committing any *outward* act of uncleanneſs, either by our ſelves, or with others: But alſo,

Mat. 5. 28. By the *Adultery of the heart*, by having our minds full of unchaſt deſires, by cheriſhing in our ſelves any luſtful, unlawful affection. By delighting our thoughts in the fancy and ſpeculation of thoſe luſts which we have not opportunity to act.

When we do not labour to quench our fleſhly concupiſcence, by vigilancy over our own hearts and ways, by avoiding all evil company, and ſuch other occaſions as may inflame us: when we are not moderate in our delights, modeſt in our carriage, temperate in our diet, diligent and painful in our callings.

When our *eyes* are full of Adultery, when our *ears* are willingly open to filthy and unclean com-

communication, when our *tongues* are given to rotten and unſavory ſpeeches.

When we are not wary and circumſpect in avoiding all ſuſpitions and appearances of this evil.

The *EIGHTH Commandment* does forbid all thoſe vices which do concern our own or our neighbours outward eſtate; as Theft, Oppreſſion, Deceit, Sacriledg, Uſury, Bribery, Prodigality. The eighth Commandment.

We offend againſt this, not only by thoſe external acts of theft and injuſtice, which humane law does take notice of: But alſo,

By the *Love of money*, which is the *root of all evil*; by being diſcontent at our eſtates, greedy of gain, full of reſtleſs and inſatiable deſires after theſe earthly profits. 1 Tim. 6. 10.

When we are not ſo ſtrict and conſcionable in the means of getting wealth; either negligent and idle in thoſe callings wherein we ſhould provide for our ſelves and our families, or elſe too much *haſting to be rich*, by violence and oppreſſion, craft or over-reaching, by being unfaithful in our words and promiſes: Not ſo upright and ſincere in our dealings with others, nor conſcionable in paying their dues. Prov. 28. 20.

When we are not wiſe and moderate in the uſe of theſe outward things: Not ſo diſcreet in laying out the Talents committed to our ſtewardſhip; too ſparing and *parſimonious* unto good purpoſes; too *laviſh* about diſhoneſt and unneceſſary occaſions.

The *NINTH Commandment* does forbid thoſe vices which concern our own, or our neighbours *reputation*, as Slander, Credulity, hearing of tale-bearers, The ninth Commandment.

bearers, Cenſuring, Siniſter Suſpitions, Flattery, Silence in defending, *&c.*

Againſt this we ſin, not only when we do publickly concur with others in falſe judgment againſt our neighbours: But alſo,

When we are not charitable in our ſpeaking, hearing, thinking of others.

Subject to reviling, ſcornful, ſlanderous ſpeeches, very ready to ſpeak ill, and to ſpread the faults of our neighbours, when it does no way concern us, or is like to benefit others.

Willing to entertain Back-biters, Tale-bearers, Scoffers, ready to liſten unto any report that tends unto the defamation of others, too much affected unto *flattering tongues* and *deceitful lips*: Buſie and medling in the affairs of others, where we are not concerned.

Full of Credulity, and raſh belief, in judging of ill rumors, too liable unto charitable ſuſpitions, apt to interpret good things ill, and doubtful matters in the worſt ſenſe.

Not ſo careful in upholding our neighbours credit, by admoniſhing, exhorting, rebuking him, according to our *Callings* and *opportunities*.

Subject to arrogant, high conceits of our ſelves, and yet very negligent in thoſe ways whereby we may eſtabliſh our reputations: Not labouring to be ſuch as we would ſeem to be; Not endeavouring to keep a good conſcience before God, and *a good report before men*. Not avoiding all *appearance of evil*.

The tenth Commandment.

The *TENTH and laſt Commandment* does forbid any concupiſcence againſt our neighbour, though before

before the consent of the will; whether by covetousness, self-love, evil-thoughts, envy.

Against this we sin, when we have not such a holy disposition in our minds unto the duties of Charity, as God hath required.

When we are apt to favour and entertain the tentations that are suggested to us.

When our minds are full of evil fancies and wicked perturbations, arising from our corrupted natures.

When we delight our selves in any evil imagination, *keeping it close, and rolling it* in our thoughts, though our minds (perhaps) do not consent to the acting of it. Job 20 12, 13.

CHAP. XII.

Sins against the Gospel.

NExt to these transgressions against the *Law*, we ought to enumerate our sins against the *Gospel*, which for the general kinds of them, are reducible to these two heads, { Unbelief. / Impenitence.

1. Our *Unbelief*, in the several degrees of it. 1. Unbelief.

Not labouring to *acquaint* our selves with the Duties, Promises, Priviledges of the Gospel, though it does contain the best *glad tidings*, and of the greatest consequence, that can possibly be imagined.

Our not *assenting* to it, according to its full latitude

titude, being easily carried about with every wind of doctrine, any wild erroneous fancy; apt
Psal. 123 5. to *turn aside unto our own crooked ways*, and to have
2 Cor. 11. 3. our *mind corrupted from the simplicity that is in*
Tit. 1. 13. *Christ*; *not being sound in the faith.*

Our not *loving* and *esteeming* of it. Not sufficiently admiring that miracle of divine bounty,
Rom. 5. 8. wherein the *Love* of God was more especially *commended* and *manifested* towards us, in that he
1 Joh. 4. 9. sent *his only begotten Son into the world, that we might live through him.*

Our too much slighting and undervaluing the great love and merits of our blessed Redeemer. *Treading under foot the Son of God, profaning the*
Heb 10. 29. *blood of the Covenant*, and doing what we could
Phil. 3. 8. *to make Christs passion of none effect.* Being apt to
Col. 3. 11. Rom. 5. 11. prefer *dross* and *dung* before *the excellency of the*
Gal. 6. 14. *knowledg of Christ Jesus our Lord.* Not counting him *all in all.* Not *rejoicing in God through our Lord Jesus Christ, by whom we have received the Atonement.* Not *glorying alone in Christ, and him crucified.* Not counting his favour and loving-kindness to be *better than life.* Not *claiming his*
Psal. 119. 115. *promises as our heritage, esteeming them the joy of our hearts.* Not looking upon them as being *un-*
Eph. 3. 1. *searchable riches*; *exceeding great and precious.*
2 Pet. 1. 4. Our not *living by faith* in all estates and conditions; Not *embracing* the promises of the Gospel with so much *readiness*, nor *adhering* to them with so much *stedfastness*, as the *excellency* and *certainty* of them do require.

Not improving and applying this rich treasure of Gospel-promises, unto the various changes of this

his *temporal* life, in reſpect of { Proſperity. / Adverſity.
Being very apt to be altogether immerſed in ſenſitive, external things, without reflecting upon thoſe advantages we might from thence enjoy in this regard.

And ſo for our *ſpiritual* life, being apt to rely on our own righteouſneſs and ſelf-juſtifications, thereby endeavouring (as much as in us lies) to deprive Chriſt of his Saviour-ſhip.

Not owning of Chriſt in all his Offices; not willing to accept of him as well for our *Lord*, as our *Saviour*.

And this *heart of unbelief* does prove unto us a root of *Apoſtacy*, making us to *depart from the living God*. Heb. 3. 2.

2. Our *impenitency*, in that when God had in ſome meaſure diſcovered unto us our own miſerable condition by reaſon of the *Covenant of Works*, we have not yet humbled our ſelves in any proportion to the multitude or greatneſs of our ſins; nor applied our ſelves with any fervency of heart unto the only means of Pardon and Reconciliation in the *Covenant of Grace*. 2. Impeniſtency.

Not being *inquiſitive* after our ſins, not endeavouring to examine and find out our particular failings, but rather to hide and excuſe them.

Not being *humbled* and grieved for them, as conſidering that wretched injuſtice, folly, unkindneſs, that we have expreſſed by them.

Not *reſolving* and *ſtriving* againſt them; not improving all advantages for the avoiding and ſubduing of them.

Refusing to repent, though God has vouchsafed
Rev.2 21. us *time* and *means*. *Though light be come into the*
Joh.3.19. *world, yet loving darkness rather than light.* Re-
2 Cor. 6.1. *ceiving the grace of God in vain. Turning it into*
Jude v. 4. *wantonness. Tempting, grieving, quenching the holy*
Eph. 4.30. *Spirit of God, whereby we should be sealed to the day of Redemption.*

Hardning our selves by a custom and delight
Rom.2.5. in sin; and by this means, *Treasuring up for our selves wrath against the day of wrath, and revelation of the righteous Judgment of God.*

'Tis here to be observed, that though these two sins be more *immediately* and *directly* against the *Gospel*; yet the other breaches of the *Law* before mentioned, are in some sense *reducible* also under this head, *Evangelical* obedience including *Legal*, as subordinate to it; and the *Law* being the rule of *Gospel* conversation. And for this reason I am the more brief upon this head.

We should here likewise remember, that all these offences before enumerated, are but the *generals* and *kinds* of our sins. The *particular* acts of them being past our numbring. To all which may be added our proneness to maintain, justifie, extenuate our offences.

CHAP. XIII.

Concerning the Aggravation of sins.

BSides the *Enumeration* of our sins, it is also requisite that we understand somewhat concerning the *Aggravation* of them, whereby they

they may appear *exceeding ſinful*, that ſo we may be the better affected with a ſelf-abhorrency and humiliation for them. Rom. 7. 13.

Aggravation may be either of { Sin in *General*. / *Kinds* of ſin. / *Particular* ſins.

1. Sin in general may be aggravated, either by its { Greatneſs. / Multitude. } In both which reſpects it is eminent above any thing elſe; as for other matters, if they be *great*, they are but *few*; if *many*, they are but *ſmall*. But ſin exceeds in both theſe. *Manifold tranſgreſſions, and mighty ſins* Am. 5. 12.

1. The *greatneſs* of its evil may be diſcerned in its { Nature, / Effects, both in regard of { Chriſt. / Our ſelves. / Other creatures. } } Mr. *Goodwin's aggravation of ſin.*

1. All ſin in its own *Nature* and eſſence, is *enmity againſt God*. Now, as *he that hateth his brother, is a murderer*; ſo he that hateth God, may be ſaid to be a murderer of him, becauſe in his heart he wiſhes that he were not. The holy Ghoſt fitly ſtiles it, The excrement, The *ſuperfluity of naughtneſs*; implying, that if all other evils were to have a ſcum, a ſuperfluity, 'tis ſin muſt be it. 'Tis worſe than the *Devil* himſelf, it made him to be ſo. 'Tis worſe than *Hell*, that is but oppoſite to the good of the *Creature*, this of the *Creator*. And if the greatneſs of the *malady* may be judged by the coſt and difficulty of the *Cure*, it will eaſily appear that no evil is ſo great as this, becauſe nothing could ſerve for the remedy of it, but the infinite precious blood of Jeſus Chriſt: 'Tis ſo great an evil, that there can Rom. 8. 7. 1 Joh. 3. 17. περισσεία κακίας. Jam. 1. 21.

be no greater *punishment* of it, than by it self; when God would deal with a man as a most desperate enemy, he gives him up to sin. There can be no worse *epithete* or *expression* for it, than it self. When the Apostle would speak the worst of
Rom. 7.13. it he could, he calls it by its own name *sinful sin.*

2. For the Effects of it, in regard

1. Of *Christ*, who had it only by imputation, as our Surety. It was the cause of all his bitter Agonies; it afflicted his soul, and broke his heart, making him to cry out, *My God, my God, why hast thou forsaken me?*

2. In respect of our *selves*; it hath utterly undone all mankind, debased our souls, which were fit companions for God himself, unto a servile, shameful condition; Deprived them of that glorious Image, wherein all our happiness and excellency did consist; and made us more vile than the beasts that perish.

Rom 8.23. 3. In respect of the other *Creatures*; it hath
Gen 3.17. brought a vanity and curse upon the whole
Hag. 2.13. Creation, causing all the miseries and sorrows in this world, and those eternal torments in the world to come.

All which mischief is contained in the *nature*, and might be *effected* by any the least *particular* sin. Now if *every* sin have in it so much deformity and danger; if our *least* offences do contain in them more enmity and injustice against God, than could be expiated by the whole Creation, and of themselves would be enough to sink us into eternal perdition: how desperate then are
Isa 1.18. those *greater* abominations, those *crying sins*, of

of a *ſcarlet* and *crimſon dye*, wherewith our lives have been defiled?

If an infinite wrath be due to our *idle* thoughts, what may we expect then for our unclean, covetous, malicious, proud, atheiſtical, blaſphemous thoughts?

If every *vain* word doth deſerve hell, what depth of damnation then ſhall be inflicted upon thoſe many curſed oaths, lies, bitterneſs, railings, and other unſavoury diſcourſes, whereof we have been guilty?

If our *Righteouſneſs* be as *filthy rags*, if the *iniquity of our holy things* be enough to condemn us, what dregs of indignation may we then expect for our many rebellions, profane, hypocritical actions? If our *ſacrifice* and *obedience* may be counted abomination, what ſhall be thought then of our *Sacriledg* and *Rebellion*?

II. For the *multitude* of our ſins; *Who can tell how oft he offendeth? Our iniquities are encreaſed over us, and our treſpaſſes are grown up unto the heavens. They are more than the hairs of our head.* Pſal. 19. 12. Ezra 9 6. Pſal. 40. 12. Neither the tongue of men or Angels is able to reckon them up; if there be any impiety which we have not fallen into, 'tis not for want of ſinful inclination in us; but rather becauſe we had not temptations, means, opportunities for the acting of it. To which may be added our continuance in ſin, *as a fountain caſteth out her waters*, without intermiſſion. Jer. 6. 7.

Now if one ſin alone can be enough to expoſe us to damnation; O then how ſhall we be able to ſtand before ſo many ſins which we *know* by our

ſelves, beſides thoſe many ſecret ſins which we have not known? many that we never conſidered, and very many that we have quite forgotten.

If all the plagues and curſes of the Law be due unto thoſe who *continue not in all things written*
Gal. 3. 10. *in that Book to do them*; what fury and wrath then may they look for, who have perſevered in a *continual* rebellion againſt all Gods holy Laws and Commandments?

If *one* ſin in *Adam* were enough to condemn a whole world; what then may a world of ſins do in every one of us?

All which ſins will yet appear more heinous, by comparing them with thoſe *many* and *great* favours which we have received.

Kinds of Sin. 2. The *Kinds* of ſin may be aggravated,

1. By *comparing* them with others which are leſs evil. 2. By *examining* them according to their full latitude, ſhewing how many impieties are involved in every one. 3. By diſtinguiſhing them into their ſeveral degrees.

Heb. 10. 28, 29. 2 Cor. 3. 8. 1. By *Comparing* them; for example, ſins of *Commiſſion* are in themſelves more heinous than ſins of *Omiſſion*. Sins againſt the *Goſpel* are in ſome reſpects much worſe than ſins againſt the *Law*, becauſe they are againſt greater light and mercy; and the more means any have enjoyed, the greater ſhall their condemnation be. *Chorazin* and *Bethſaida*, being upon this ground
Mat. 11. 21, 22. pronounced by our Saviour to be in a worſe condition than *Tyre* and *Sidon*. As in matter of *grace*, God doth not weigh it by the *Scales*, but try it by the *touchſtone*; not ſo much regarding the *number*

her as the *truth* of *duties*. So it is likewiſe for *ſins*; a *leſſer* ſin againſt *light* and *love*, does more provoke him, than a much *greater* with *reluctancy*, or from *ſurpriſal*.

Tranſgreſſions againſt the firſt Table, are worſe than thoſe againſt the ſecond. *If one man ſin againſt another, the Judg ſhall judg him: But if a man ſin againſt the Lord, who ſhall entreat for him?* and for this reaſon the firſt Table is called, *The great Commandment.* 1 Sam. 2. 25. Mat. 22. 38

Neglect of a *principal* duty of the firſt or ſecond Table, is a greater ſin than the neglect or omiſſion of that which is *circumſtantial* or *ceremonial: Obedience* and *Mercy* being better than *Sacrifice.* 1 Sam. 15. 22.

Sins againſt the clear light of *nature* or *reaſon*, are in many reſpects worſe than thoſe that are diſcovered to us by the *written Word.* The more obligations are broken, the greater ſtill is the ſin; as when our offence is not only againſt the Word of God, but likewiſe againſt the Law of Nature, Conſcience, particular Promiſes and Vows.

2. By *Examining* the latitude and comprehenſiveneſs of any kind of ſin; though it may more eſpecially refer to the breach of ſome one Commandment, yet if we ſearch into its utmoſt compaſs and extent, we ſhall find that it does alſo refer unto divers others. So the ſins of the ſecond Table do not only intrench upon one another, but alſo upon thoſe of the firſt Table, by reaſon of that diſobedience which is in them unto the Command of God.

2. By *diſtinguiſhing* the *degrees* of ſin, the firſt *conſent* being not ſo bad as the *act*, nor the *act* ſo bad as the *cuſtom* and delight. A particular offence being not ſo bad as an *habitual reigning* ſin that waſts the Conſcience.

Particular ſins.

3. That which does more eſpecially concern us in our Confeſſions, is the aggravation of *particular ſins*. Becauſe a *general* view of them is more apt to produce a confuſed ſtupor and amazement, rather than any proper and genuine humiliation. Every man hath ſome *black days* in his Calendar; ſome more *notorious ſins* whereof he hath been guilty. He ſhould in his private humiliation endeavour to call thoſe to freſh remembrance, *and ſet them before him*. Not forgetting that horror and dread which appeared to him when God did firſt diſcover them to his Conſcience. And therefore it will concern us to labour after a more diſtinct diſcovery of the heinouſneſs of our particular offences, which will beſt appear by examining them according to their divers *Circumſtances*.

Pſal. 51. 3.

Quis, ubi, quid, quibus auxiliis, cur, quomodo, quando.

Now the *Circumſtances* of actions are uſually reckoned to be theſe ſeven: 1. The *Perſon*. 2. The *Place*. 3. The *Thing*. 4. The *Means*. 5. The *End*. 6. The *Manner*. 7. The *Time*.

1. The Perſon.

1. The *Perſon* is conſiderable under a twofold capacity, either for the Perſon { Offended. / Offending.

1. The *Perſon* offended, the Creator and Governour of the world, ſo eminent for his *Greatneſs* and Majeſty; which does add much to the offence: An ill word againſt the *King*, being High

High Treason; whereas the greatest offence against another, is not so much. So that it may be very helpful to set forth the heinousness of any sin, to consider who it is that is offended by it. Not only our *Brethren*, Superiors, Equals, Inferiors, or *our selves*, but the *great God*, who is able with a blast of his mouth, with a frown of his countenance, to ruin us eternally, and cast us into hell: and it must needs argue extream folly for men to *contend with their Maker*, to provoke him to jealousie, as if they were stronger than He. 1 Cor. 10. 22.

So infinite in *Holiness* and *Knowledg*; of *pure* and *piercing eyes*; abhorring sin infinitely, and yet necessarily beholding it. Though men may stop their ears, or shut their eyes against what they dislike, yet God cannot go out of the hearing or seeing of sin. He hears every one of our vain and sinful words. He sees into the secret corners of our hearts, the least glimpse of any sinful contrivement, which we our selves can scarce take notice of; and should we *provoke the eyes of his Glory?*

So terrible is his *Justice* and *Majesty*, who shall one day come with thousands of his glorious Angels, in flaming fire, to render vengeance upon all those that know him not, or obey him not. Isa. 3. 8.

So *Merciful and Gracious* unto us: The Lord our Redeemer, the holy One of *Israel* our King: *Our Father who hath loved us, and hath given us everlasting consolation, and good hope through Grace.* And shall we *return evil for good, and hated* 2 Thes. 2. 16. Psal. 109. 5.

Deut. 32. 6. *tred for his good will? Shall we thus requite the Lord? Is not he our Father that bought us? Hath he not made us, and eſtabliſhed us?*

2. The perſon *offending*; a frail creature, of a dependant being; preferred out of nothing, to the noble condition of the human nature. One that hath taken upon him the Profeſſion of Religion, engaged himſelf to the duties of Chriſtianity by a ſolemn Vow in Baptiſm, participated the means of Grace in a greater meaſure than others, and hath had ſo much experience of Gods more eſpecial favour towards him. One who is

Rom. 2. 17, 18. *called a Chriſtian, and reſts in the Goſpel, and makes his boaſt of Chriſt, and knows his will, and approves the things that are more excellent*, &c.

2. The Place. 2. The *Place*; where we have enjoyed the liberty and ſun-ſhine of the Goſpel; *In the land* Iſa. 26. 10. *of uprightneſs dealing unjuſtly.* In that very place which hath ſo much abounded with temporal and ſpiritual bleſſings, *flowing with milk and honey*; and that which is more nouriſhing and pleaſant to the *ſoul*, than either of theſe to the *body*, The Word and Ordinances of God in ſincerity and power. 'Tis recorded of the Iſraelites, *Pſal.* 106. 7. *That they provoked God at the Sea, even at the Red-ſea*, which is repeated with an *Emphaſis*, as being the place of mercy where they had lately ſeen ſo miraculous a deliverance; which circumſtance did add a great aggravation to their rebellion.

3. The Thing. 3. The *Thing*; that which we have ſo often relapſed into, againſt which we have ſo frequently reſolved, being in it ſelf (it may be) of a more foul

foul and ſcandalous nature, *&c.* Hitherto do belong the aggravations which concern the *kinds* of ſin which were mentioned before.

4. The *Means*; with hypocritical pretences, making the Religion the veil for our unlawful deſires, fighting againſt God with thoſe abilities with which we ſhould ſerve him. Abuſing that health, wealth, ſtrength, wit, and all the other Talents we have received; not only neglecting to improve them unto the glory of the Giver, but waſtfully laviſhing of them, ſo that we cannot with the fooliſh ſervant, give God his own again; uſing them as weapons againſt him, thereby reſiſting his Spirit and Ordinances. 4. The Means.

5. The *End*; for lying vanities, the ſhort pleaſures of ſin, which are not without ſome mixture of ſorrow, in the very enjoyment of them, and do afterwards fill the ſoul with guilt and fear. *Forſaking the fountain of living waters, and hewing out unto our ſelves broken Ciſterns that will hold no water.* Jer. 2. 13. *Spending our money for that which is not bread, and our labour for that which ſatisfieth not:* Iſa. 55. 2. Proſecuting thoſe things *whereof we might be aſhamed; the end of which will be death.* Rom 6 21. 5. The End.

6. The *manner how*; which is capable of much amplification, it being a great addition to the heinouſneſs of any ſin, when it is committed, either 6. The Manner.

Out of *ignorance*, when we have had means of being better informed; Out of *impudence*, againſt the dictates of Nature, the light of Reaſon and Education; ſome taſte and reliſh of Spiritual things; the checks of Conſcience; former promiſes Heb. 10 16.

miſes and reſolutions. After much *conſideration* and debate with our own hearts. Againſt our own *experience* and obſervation of many Judgments that have been inflicted upon ſuch a ſin. Againſt many *examples*, much *patience*, the means of *remedy*; in which reſpects the ſins of men are much worſe than thoſe of the Devil; for he never ſinned againſt *example*, being the firſt offender, nor againſt *patience*, being immediately upon the firſt offence caſt into hell; nor againſt *remedy*, there being no poſſible means allowed him for his recovery. Out of *baſe ingratitude*, againſt the frequent and favourable motions of the bleſſed Spirit. *Deſpiſing the riches of*
Rom. 2. 4. *Gods goodneſs, and forbearance, and long-ſuffering,*
2 Pet. 2. *whereby we ſhould have been led to repentance.* After
22. frequent *relapſes*, which do multiply the guilt of ſin; like the increaſe of figures, though the firſt fault be but as one, yet the ſecond relapſe makes it as ten, the third as an hundred, the next as a thouſand, and ſo on, according to this multiplied proportion. Out of *preſumption* and foreſtalling of pardon, making the mercy of God to lead us unto ſin. Out of much *obdurate-*
Pſal. 50. 17. *neſs and pertinacy; caſting his Laws behind our*
Iſa. 5. 18. *backs, and hating to be reformed. Drawing iniquity with cords of vanity, and ſin as it were with*
Rom. 2. 5. *Cart-ropes. Treaſuring up wrath againſt the day of*
Iſa 43. 24. *wrath*; as if we would *weary* God with our iniquities, with much *forwardneſs* and *conſtancy*, notwithſtanding the great trouble and difficulty there hath been in the ſervice of ſin; without any, or with very ſmall temptation, with much *cheerfulneſs*

fulneſs and delight, as if there had been pleaſure in deſtruction; with much *eagerneſs* and deſire, *drinking iniquity like water, working all uncleanneſs with greedineſs*; *with an high hand*, as if we would *reproach the Lord, refuſing to return unto him*; with *mad impudence, provoking God to his face, as if we were ſtronger than He.* Joh. 15. 16. Eph. 4. 19. Numb. 15. 30. Jer. 5. 3. Iſa. 65. 3. 1 Cor. 10. 22.

7. The *Time* when: Not only in our *Childhood*, but in our *Manhood*; not only when we ſat in darkneſs, in the days of our unregeneracy; but ſince he hath called us into his marvellous light, ſince the glorious Goſpel hath ſhined into our hearts, having (perhaps) but lately ſuffered under ſuch an affliction, and received ſuch a ſpecial deliverance, upon which we did renew our Covenant with God by freſh reſolutions of ſtrict and circumſpect walking. 7. The Time.

Each of theſe Circumſtances may be otherwiſe more largely amplified, according to the ſeveral natures of thoſe ſins to which they are applied in our confeſſions; but by that which hath been already ſaid, it may ſufficiently appear, how the diſtinct underſtanding and conſideration of them may be very uſeful in this buſineſs.

CHAP.

CHAP. XIV.

Of our acknowledging the Punishments that are due to Sin.

WHen we have thus acknowledged our sins by an *Enumeration* and *Aggravation* of them; we are in the next place to own the *punishments* that are due unto them, thereby the better to affect us with sorrow and indignation at those evil courses, which will expose us to so many fearful dangers. That thus *remembring our doings which were not good, we may loath our selves for our abominations:* Acknowledging that we are *not worthy the least of his mercies, or truth, that He hath shewed unto us*; Desiring to *abhor our selves, and repent in dust and ashes.*

Ezek. 36. 31.
Gen. 32. 10
Job 42. 6.

Thus the Prodigal in his submission to his father, first he acknowledges his *offence, I have sinned against heaven, and against thee*; and then he owns the *punishment, And am no more worthy to be called thy son.* There being a natural consequence betwixt these two. *For if God spared not the Angels that sinned, but delivered them into chains of darkness to be reserved unto judgment*; *if He spared not the old world, but brought a flood upon them*; *if the Cities of Sodom and Gomorrah were turned into ashes, being condemned unto a dreadful overthrow, that they might be examples to those that after should live ungodly: if God spared not the natural branches,* but cut them off for their disobedience

Luk. 15. 18, 19.
2 Pet. 2. 4, 5, 6.
Rom. 11. 21.

dience and unbelief; we may certainly then conclude, that though *ſentence againſt other evil works be not executed ſpeedily*, yet they ſhall not go unpuniſhed; *But evil ſhall hunt the wicked perſon to overthrow him.* And therefore, beſides the confeſſion of our ſins, it is alſo requiſite that we own and acknowledg the *puniſhments* that are due unto us for them. Eccl. 8.11. Pſ. 140.11.

Now theſe puniſhments are either { External. Internal. Eternal.

1. The *External* are thoſe that concern the outward man; either in Body, Friends, Name, Eſtate. 1 *External.*

1. In our *Bodies*: 'Twere but Juſtice, if God ſhould deprive us of our health; if he ſhould *ſmite us with a Conſumption and a Fever; with an inflamation, and an extream burning; with the botch of Egypt, with the Emrods, and with the Leproſie, whereof we cannot be cured*; if he ſhould ſend upon us *ſore ſickneſſes, and of long continuance*; if he ſhould ſuffer us, with *Job*, to be ſo wholly overſpread with ſores, that we ſhould *become loathſom to our own ſelves.* That we ſhould *chuſe ſtrangling, and death rather than life.* *Bodies.* Deut. 28. 21. Verſe 27. Verſe 59. Job 7. 5. Verſe 15.

It were but juſtice if he ſhould ſtrike us blind, or deaf, or lame; if he ſhould take from us thoſe Senſes by which we have ſo much diſhonoured and provoked him; if he ſhould deprive us of thoſe Limbs and Members which we have uſed as inſtruments of ſin, and weapons of unrighteouſneſs.

2. In reſpect of our *Friends*: We might juſtly expect *Friends.*

expect that God ſhould caſt us into a forlorn, deſtitute condition, when there ſhould be none to relieve or pity us. He might take us from the help and comfort of our Friends, either turning their hearts againſt us, or depriving us of them by death.

Names. 3. In regard of our *Names* and Credit: He might give us over to thoſe notorious, ſcandalous cenſures, by which we ſhould be made aſhamed to live, and afraid to die. He might juſtly make us *an aſtoniſhment, and a proverb, to a by-word amongſt all Nations: To be laughed to ſcorn,* and had in deriſion of them that are round about us. He might *blot out our names from under Heaven.*

Deut. 28. 37. Pſal. 44. 13, 14. Deut. 29. 20.

Eſtates. 4. For our *Eſtates,* if God ſhould *lay judgment to the line, and righteouſneſs to the plummet,* he might number every one of us to the ſword, and to captivity, and to ruin: Depriving us of our *liberty, peace, plenty.* It were but juſtice if he ſhould ſuffer us to be ſhut up in ſome priſon or dungeon, where we could not *enjoy* the mercies that we *poſſeſs.* If he ſhould lead us into captivity, ſell us into ſome cruel ſlavery and bondage: *Scatter us abroad among all the Kingdoms of the earth,* cauſing us to *wander about in ſheep-skins and goat-skins, being deſtitute, afflicted, tormented:* Being diſperſed in the *deſerts and mountains, in dens and caves of the earth.*

Iſa. 28. 7. *Liberty.* Deut. 18. 25. Heb. 11. 37. Verſe 38.

Peace. If he ſhould take from us that *Peace,* quietneſs, comfort, which we have formerly enjoyed, filling us with confuſion and trouble, giving us over to the rage and malice of our enemies: *Cauſing the Sun to go down at noon, and darkning the earth*

Amos 8. 9.

earth in the clear day; surprising us with sad confusions, when we think our selves most secure and happy, *Turning our feasts into mourning, and our songs into lamentation; bringing sackcloth upon all loins, and baldness upon every head*; making us *to eat our bread with carefulness, and to drink our water with astonishment.* Verse 10. Ezek. 12. 19.

If he should deny us his Creatures when we want them, take them from us when we have them, with-hold his blessing from attending them, debar us from the comfortable enjoyment of them; sending upon us *cleanness of teeth, the evil arrows of famine; breaking the staff of our bread; taking away our corn in the time thereof; making the heaven over us to be brass, and the earth under us to be iron*: If he should rain fire and brimstone down upon us; if he should afflict us with *hunger, and thirst, and nakedness, and the want of all things*; if he should send a *rust and canker* upon our estates, making *an hole in the bottom of our bags*, by which our gains should insensibly drop away, and slip from us; if he should *curse us in the city, and in the field, in our basket, and in our store; in the fruit of our land, and the increase of our cattel: in all our endeavours, and the works of our hands; feeding us with the bread of affliction, and with the water of affliction*: Giving us to drink *the cup of trembling, and the dregs of the cup of his fury: Stretching out upon us the line of confusion, and the stones of emptiness*: If he should make *the portion of our cup to be snares, fire and brimstone, and an horrible tempest.* *Plinty.* Amos 4. 6. Ezek. 5. 16. Hos. 2. 9. Deut. 28. 23. Verse 48. Jam. 5. 3. Hag. 1. 6. Deut. 28. 16, 17, 18. 1 King. 22. 27. Isa. 51. 22. Isa. 34. 11. Psal. 11. 6.

2. *Internal* Punishments are those that con-

cern the Soul and inward Man, either in respect of

Blessings { Natural, / Spiritual.

Deut. 28. 28. Dan. 4. 16. It were but Justice if God should take from us our Wits, Reasons, Memories; if he should *smite us with madness and astonishment of heart:* Giving us the *Hearts of Beasts*, making us become raving and desperate, or stupid, and bruitish: If he should deprive us of our inward peace and quietness, giving us a *trembling heart, and sorrow of mind: Scaring us with dreams, and terrifying us with visions.* Making our guilty Consciences to fly in our Faces; to gnaw upon the Soul with fierce and restless accusations, to fill the thoughts with terrors and amazement.

Deut. 28. 65. Job 7. 14.

It were but Justice if he should deprive us of all his Holy Ordinances; sending upon us a *Famine of the Word: Removing our teachers into corners, so that our eyes cannot see them; making the night to come upon us, wherein we should not have a vision; that it should be dark unto us, that we cannot divine; that the Sun should go down over our Prophets, and the day be dark upon them; that the Seers should be ashamed, and the Diviners confounded, all of them covering their lips, because there is no answer from God.*

Am. 8. 11. Isa. 3. 10. Mic. 3. 6, 7.

If he should reject all our Holy Services, hide himself from us when we seek his face; stopping his ears when we cry unto him; *laughing at our calamities, and mocking when our fear cometh*; if he should fling our Prayers back into our Faces with a Curse instead of a Blessing; if he should take

Prov. 1. 26.

take our confeſſions as an evidence againſt our ſelves, and condemn us out of our own mouths.

If he ſhould ſubſtract the means of Grace, and not any longer continue the proffers of mercy to thoſe who have ſo much undervalued and abuſed them: If he ſhould cauſe his grieved Spirit to retire from us, and finally give us over to our own deſperate hardneſs and impenitency, to *vile Affections*, to a *ſeared Conſcience*, and a *reprobate Senſe*, whereby we might be continued in our evil courſes, till the Day of his Vengeance.

3. *Eternal* Puniſhments are ſuch as concern our immortal condition after this life: They are either of { Loſs. / Pain. } 3. *Eternal.*

1. The puniſhment of *Loſs* does conſiſt in being for ever baniſhed from the bleſſed preſence of God, and the Joys of Heaven. In being *puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power.* 2 Theſ. 1. 9.

2. The pain of *Senſe* does conſiſt in thoſe moſt exquiſite and unexpreſſible torments which ſhall be inflicted on the damned, ſet forth in Scripture by *everlaſting fire, utter darkneſs, the worm that dies not, and the fire that is not quenched: Chains of darkneſs; the blackneſs of darkneſs for ever: The Lake of fire burning with brimſtone.* Mat. 15. 41. 22, 23. Mar. 9. 40. 2 Pet. 2. 4. Jude 13. Rev. 19. 20.

It were but Juſtice if God ſhould *cut us off with ſwift deſtruction*, ſnatching us out of the Land of the living, with our ſins and fears upon us, and caſt us into thoſe Regions of Darkneſs, thoſe 2 Pet. 2 1.

black and cruel habitations, where there is nothing but weeping and gnaſhing of teeth.

2 Theſ. 1. 8. Rev. 14. 10. If he ſhould take *vengeance upon us in flaming fire*; making us to drink *the wine of his wrath, which is poured out without mixture into the cup of his indignation: Tormenting us with fire and brimſtone in the preſence of his holy Angels.*

Should God deal with us according to our deſerts, it would have been much better for us that we had never been born. He might juſtly inflict upon us all the plagues of this life, and eternal torments in the life to come. There is nothing could remain for us to expect, *but a certain fearful looking for of judgment*, and *fiery indignation to devour us.*

It were eaſie to amplifie each of theſe heads, from thoſe many curſes and judgments denounced in Scripture, which are all of them applicable to this purpoſe, as being the deſert of ſin.

The ſerious conſideration and application of theſe things, will very much conduce to the exciting of ſuch affections in us, as do become the duty of confeſſion.

CHAP.

CHAP. XV.

Of the proper Materials for a Tranſition, whereby Confeſſion and Petition may be annexed.

THus much briefly concerning the *Matter* and *Method* to be obſerved in our *Confeſſion.*

That which ſhould ſucceed next unto it, is *Petition.* But for the better connexion of theſe two, 'tis requiſite that they be joined together by ſome fitting *Tranſition.* The moſt natural materials for which, may be referred unto ſome of theſe heads.

1. A profeſſion of our ſhame and ſorrow in the conſideration of our many ſins, and the puniſhments due unto them. A readineſs *to loath our ſelves for our abominations.* To judge and condemn our ſelves, that we may not be condemned of the Lord. A willingneſs *to ſet our ſins ever before us*; as conſidering, that though the *acts* of them be paſt, yet the *guilt* and the danger may be preſent, and that there may be many now in Hell, who have not been ſo great ſinners as we. Of this kind is that ſpeech of *Ezra, O my God, I am aſhamed, and bluſh to lift up my face to thee.* And *Job*; *I abhor my ſelf, and repent in duſt and aſhes.* And *Daniel, O Lord, to us belongeth confuſion of face, becauſe we have ſinned againſt thee.* Ezek. 36. 31. Ezra 9. 6. Job 42. 6. Dan. 9. 8.

2. An expreſſion of our deſire to flie utterly out of our ſelves, to renounce all our own righ-
Job 9. 2,3. teouſneſs: *How ſhould man be juſt with God? if he ſhould contend with us, we could not anſwer for one*
Pſal. 130. 3, *of a thouſand. If thou ſhouldſt be extream to mark*
4. *what is done amiſs, O Lord, who may abide it? But*
Pſal. 103. 4. *there is mercy and forgiveneſs with thee, that thou mayeſt be feared; thou knoweſt our frame, and conſidereſt that we are but duſt*; frail, infirm Creatures, and therefore thou doſt not expect perfection from us; if we could have no ſin, we ſhould have no need of a Redeemer; we are of our
Iſa. 64. 6. ſelves altogether impotent, and *unclean, and our righteouſneſs as filthy rags.*

Neh 9. 38. 3. A promiſe of amendment for the future:
Chap. 10. Verſe 29. Renewing our Covenant with God by freſh reſolutions of a ſtrict and holy converſation: Profeſſing our deſire to fear his Name, and to be engaged to him by an *everlaſting Covenant*, never to
Pſal. 119. 5. depart from him again; *O that my ways were ſo directed, that I might keep thy Commandments* always! O that thou wouldſt enable us *to repent and be converted, that our ſins may be blotted out,*
Acts 3. 19. *when the times of refreſhing ſhall come!* It is the deſire of our Souls to walk more holily and humbly before thee for the future; to keep a ſtricter watch over our own hearts and ways.

4. A brief application unto our ſelves of ſuch mercies and promiſes as belong to thoſe that believe and repent. Though we have not expreſſed the dutiful affections of *children*, yet God cannot renounce the tender compaſſions of a *Father*; and if *earthly* Parents can give good things

to

to their children, will not he be much more ready to be gracious to his? *With the Lord there is mercy, and with him is plenteous redemption.* Psal. 130. 7. And, *we have an Advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins.* 1 Joh. 2. 1. He hath promised to hear and grant the requests that are put up in faith; that he will have respect to those of an humble and contrite heart; that those who do not hide their sins, but confess and forsake them, shall find mercy: That *he delighteth not in the death of a sinner, but rather that he should be converted and live:* Eze. 33. 11. That *the sacrifice of God are a broken spirit; a broken and contrite heart he will not despise.* Psal. 51. 17. *And now, O Lord, thou art that God, and thy words be true, and thou hast promised such mercies unto thy servants; therefore now let it be unto us according to thy word.* 2 Sam. 7. 28. We desire to lay hold on that word of promise, that thou *wilt heal our back-slidings, and love us freely:* Hos. 14. 4. That thou wilt not *turn away from us, to do us good; but wilt put thy fear into our hearts, that we shall not depart from thee.* Jer. 32. 40. *O think upon thy servants, as concerning this word of thine, wherein thou hast caused us to put our trust! Truly our hope is even in thee.* Psal. 119. 49. 'Tis the desire of our Souls to seek after thee, and to come unto thee, *and thou never failest them that seek thee.* Psal. 9. 10. Of those that *come unto thee, thou puttest away none.* Joh. 6. 37. O be pleased to *establish this word of thine unto thy servants, and let them not be disappointed of their hope.*

Though *the wages of sin be death,* yet this is our comfort, that *the gift of God is eternal life, through Jesus Christ our Lord.*

The Scripture is very copious in other pertinent expressions for each of these heads, and to some of these the most proper matter for *Transition* is reducible.

CHAP. XVI.

Concerning Deprecation of Evil; with several Arguments to back our Requests of this nature.

THE chief Heads of Matter for *Petition*, are summarily comprehended in the Lord's Prayer, as hath been shewed before. Chap. 5.

All Petition is either for { Our selves, { Deprecation. / Comprecation. ; Others, Intercession.

In petitioning for our selves, the first thing to be explained, is *Deprecation*, which concerns the *prevention*, or *removal*, or *lessening* of *evil*.

1. Sin. The first evil to be prayed against, is that of *Sin*; and therein we should deprecate both the { Guilt. / Power.

2. The guilt of sin. 1. The *guilt* of sin is that imputation whereby we are obliged to the wrath of God, and all the curses of the Law; and therefore we have great need to pray that he would *forgive us our debts*;

Isa. 44. 22. That he would *blot out our transgressions as a Cloud*,

Cloud: That he would *open unto us the fountain for ſin, and for uncleanneſs*: That he would have compaſſion upon us, *ſubduing our iniquities, and caſting our ſins into the depths of the Sea*: That we may be *juſtified freely by his grace, through the redemption that is in Jeſus Chriſt*: That he would *cleanſe us from all filthineſs both of fleſh and ſpirit*: That he would *blot out the hand-writing that is againſt us, and take it out of the way, nailing it to the Croſs of Chriſt.* Zac. 13. 1. Mic. 7. 19. Rom. 3 24. 2 Cor. 7. 1. Col. 2. 14.

Of this kind we have ſundry *Deprecations* in Scripture: So *David, Remember, O Lord, thy tender mercies, and thy loving-kindneſſes, for they have been ever of old. Remember not the ſins of my youth, nor my tranſgreſſions: for thy Names ſake, O Lord, pardon mine iniquity, for it is great.* Pſ. 25. 6,7. Verſe 11.

Lord be merciful unto me, heal my ſoul, for I have ſinned againſt thee. Pſal. 41. 4.

Have mercy upon me, O God, according to thy loving-kindneſs, according to the multitude of thy tender mercies, blot out my tranſgreſſions, waſh me throughly from mine iniquities, and cleanſe me from my ſin. Purge me with Hyſop, and I ſhall be clean; waſh me, and I ſhall be whiter than ſnow. Hide thy face from my ſins, and blot out all mine iniquities. Pſ. 51. 1,2. Verſe 7. Verſe 9.

O remember not againſt us our former iniquities; help us, O God of our ſalvation, for the glory of thy Name. Deliver us, and purge away our ſins for thy Names ſake. Pſal. 79. 8. 6.

Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy Name. Pſal. 119. 132.

Take away all our iniquities, and receive us graciouſly. Hoſ. 14. 2.

Heal

Verse 4. *Heal our back-slidings, and love us freely.*

Now because this is one of the chief wants, against which we should petition; therefore we should endeavour to back our Requests in this kind, with such *Arguments* as may serve to stir up our *fervency*, and strengthen our *faith* in this desire.

1. From the *Mercy* of God, who desires not the
Ezek. 18. 21, 22. death of a sinner, but at what time soever he shall truly repent, hath promised to forgive him. He hath commanded us to ask *daily pardon*, as well as *daily bread*; shewing thereby, that as the best Man shall continually need pardon, so he is more ready to give it, than we are to ask it. He has entreated us to be reconciled unto him. He does invite and call us when we are impenitent, and therefore he will be much more ready to embrace and accept of us, when we desire with repentance to return unto him. He would not have us
Prov. 3. 8. send our Neighbour away empty, when that which he would borrow, is with us. How much more then shall he who is the *Father of Mercies*, in respect of whom all the compassion in Man is not so much as a drop to the Ocean? How much more shall he accept and grant the desires of his Chil-
Psal. 130 7. dren? For, *with the Lord there is mercy, and with him*
Exo. 23. 5. *there is plenteous redemption*: he hath enjoin'd us to help our Enemy's Ox or Ass when they are in
1 Cor. 9 9. danger. And *doth God take care for Oxen?* Hath he not a far greater esteem of his own Image in Man? Will he not much rather extend his bounty and goodness unto such as are oppressed under the burthen of their sin? Though no sin be

little

little in it ſelf; yet the greateſt ſin is but *little* in compariſon to his mercy. The *more* our offences have been, the more may he glorifie himſelf in the pardon of them.

2. From the *Merits of Chriſt*, who is the *propitiation for the ſins of the whole world. He came to ſave that which was loſt*: To *quicken thoſe that were dead in treſpaſſes and ſins. To this end was he born, and for this end came he into the world, that he might ſave ſinners. He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, that with his ſtripes we might be healed.* He hath ſatisfied for us as our Surety, and hath ſuffered the puniſhments that were due unto our ſins; and it cannot ſtand with the Juſtice of God, to require a debt twice over, to puniſh them again in us, when he hath already puniſhed them in Chriſt. 1 Joh. 2. 2. Mat. 18. 11. Eph. 2. 1. Joh. 18. 37. Iſa. 53. 5.

3. From our own *Frailties*. *What is man, that he ſhould be clean; and he that is born of a woman, that he ſhould be righteous? God will pity thoſe that fear him, becauſe he knows their frame, he conſiders that they are but duſt.* He remembers that they are but fleſh, and *no fleſh can be righteous in his ſight. Before him no man living can be juſtified.* The greatneſs and the ſenſe of our unworthineſs, does make us the fitter objects for his mercy. *The whole have no need of the Phyſician, but the ſick.* Job 15. 14. Pſ. 103. 14. Pſal. 78. 39. Pſal. 143. 2. Mat. 9. 12.

And as we are to pray for the *pardon* of our ſins, againſt the guilt of them; ſo likewiſe for the ſenſe and *evidence* of this *pardon*, againſt our own *doubts, that being juſtified by faith, we may have peace with God through our Lord Jeſus Chriſt*; that we Rom. 5. 1.

Eph. 1. 13. 14. we may be *ſealed with the holy Spirit of Promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion*; of this kind are thoſe Petitions of *David*:

Pſal. 35. 3. *Say unto my ſoul, I am thy ſalvation.*

Pſal. 51. 12. *Reſtore unto me the joy of thy ſalvation, and eſtabliſh me with thy free ſpirit.*

Pſal. 4. 6. *Lord, lift thou up the light of thy countenance upon us.*

Pſal. 90. 14. *O ſatisfie us early with thy mercies, that we may be glad and rejoyce all our days.*

Pſal. 119. 135. *Make thy face to ſhine upon thy ſervant, and teach me thy ſtatutes.*

The reaſons to back this requeſt, may be,

1. From the *Juſtice* of it; we do but ask an acquittance where the debt is paid (Chriſt having already ſatisfied for our ſins). *And ſhall not the* Gen. 18. 25. *Judge of all the earth do right?* He hath promiſed to be found of thoſe that do not ſeek him, and to ſeek after thoſe that go aſtray from him, and will he not much rather accept, and be favourable to ſuch as deſire to ſeek after him, and to wait upon him in the obſervation of his own Ordinances? He hath ſaid, that we ſhall not Iſa. 45. 19. *ſeek his face in vain.*

2. From the *facility* of it; 'tis but ſaying the word only, and we ſhall be whole; if we could relieve all thoſe that beg of us, with meer words, there is none ſhould ask without ſucceſs. But now with God, 'tis all one to do a thing, as to ſpeak it. 'Tis but *ſpeaking peace* to our ſouls, and we ſhall have it. Pſal. 85. 8. *Behold, thou art the Lord, the God* Jer. 32. 27. *of all fleſh, there is nothing too hard for thee.*

2. Next

2. Next to the *guilt* of ſins, we ſhould pray againſt the power of them, that we may not relapſe into them again for the future, that ſin may *not reign in our mortal bodies:* That we may not be *brought into captivity unto the law of ſin, which is in our members:* That God would *redeem us from all our iniquities,* and with *the blood of Chriſt purge our Conſciences from dead works to ſerve the living God:* That he would enable us to *put off, concerning our former converſation, the old man, which is corrupt according to deceitful luſts; to crucifie the fleſh with the affections and luſts of it:* That we may have *no fellowſhip with the unfruitful works of darkneſs:* That *our hearts may not be hardned through the deceitfulneſs of ſin:* That we may not *walk according to the courſe of the world, fulfilling the deſires of the fleſh:* That he would *caſt down every imagination and high thought that exalteth it ſelf againſt the knowledge of God, and bringeth into captivity every thought unto the obedience of Chriſt.*

2. The power of ſin. Rom. 6. 12. Verſe 23. Tit. 2. 12. Heb. 9. 14. Eph. 4. 22. Gal. 5. 24. Eph. 5. 11. Heb. 3. 13. Eph. 2. 2. 3. 2 Cor. 10. 5.

Of this kind is that Petition of *David, Keep back thy ſervant from preſumptuous ſins; let them not have dominion over me. Order my ſteps in thy word, and let not any iniquity have dominion over me.* Pſ. 19. 13. Pſal. 119. 133.

'Tis not here neceſſary to make any large recital of the kinds of ſins, mentioned before in confeſſion; but to inſiſt more fully and particularly on ſuch to which we are more eſpecially inclined, that they may be mortified and ſubdued.

The Arguments to ſtrengthen our faith and fervency in this deſire, may be ſuch as theſe.

1. From the *fitneſs* of it in reſpect of his glory; it

it is not for his Honour that his Servants should be under the Yoke of his Enemies.

2. From our own *Impotency* for it; evil being always present with us, and sin so easily beseeing us. And of our selves we are no more able to lay aside these weights, and to cast off our sins, than an *Æthiopian* is to cast off his blackness, or a *Leopard* his spots.

3. From the *Facility* of it to God; he is stronger than the strong Man, and can *subdue all things to himself.* Phil. 3. 21.

4. From his *Promise* and *Covenant*, whereby he hath engaged himself to *subdue our iniquities*, and to keep us from departing from him. Mic. 7. 19.

2. Temptation. 2. Another evil to be prayed against, is *Temptation*, according to that in the Lord's Prayer, *Lead us not into temptation*; that we may be freed from *Trials* themselves, so far as may stand with God's good pleasure; especially the evil of them, that we may not be overcome by them, nor faint under them.

Temptation is of three kinds:

1. From our own corrupted natures, by which we are very apt to be *drawn aside, and enticed* to all manner of sins; there being no kind of impiety, but what this does make us capable of, and will (without God's restraining or renewing Grace) at some time or other *dispose* us unto. And herein, more particularly, the blindness of our understandings, our wicked imaginations, and fleshly reasonings, the perverseness of our wills, the hardness and earthiness of our Affections, the insensibleness of our Consciences, the Jam. 1. 14.

the depravation of all our Faculties.

2. The malice and subtilty of the Devil, who *as a roaring Lion walks about seeking whom he may devour*; and is still provoking us to those evils which are most suitable to our particular occasions and dispositions: *Watching for advantage against us*, desiring *to sift and winnow us as wheat*: and therefore we had need to pray that we may be *sober and vigilant*, having upon us *the whole armour of God, whereby we may withstand the wiles of the Devil*; that we may constantly *resist him, being stedfast in the faith*; taking heed of the *depths of Satan*. That we do *not fall into reproach, and the snare of the Devil*. That *the God of Peace would bruise Satan under our feet*. 1 Pet. 5. 8. 2 Cor. 2. 11. Luk 22. 31 Mat. 26. 41 Eph. 6. 11. 1 Pet. 5. 8. Rev. 2. 24. 1 Tim. 3. 7. Rom. 16. 20.

3. The allurements or terrors of the world, either by profits, pleasures, honours, on the one hand; or losses, dangers, troubles, disgrace, persecution on the other. *The rain descending, the floods coming, the winds blowing, and beating upon us*. The evil customs and examples of the generation wherein we live, the slavish hopes and fears of men. Mat. 7. 27.

Besides these *kinds* of temptation, we are likewise to pray against the *degrees* of it, suggestions, consent, practice, delight, habitual custom, and necessity. Jam. 1. 14.

That God would enable us always *to watch and pray, least we fall into temptation*. Mat. 26. 41.

And because every Man hath some particular sin or temptation to which he is more especially exposed, belonging either to his age, temper, calling; therefore he should endeavour to observe,

obſerve and find out, and more fully to enlarge himſelf in his deprecation againſt that.

3. Puniſhment. 3. The laſt ſort of evil to be prayed againſt, is that of *Puniſhment*. The kinds of which were mentioned before under the Head of *Confeſſion*: and are likewiſe reducible under that other head concerning *Protection*; and therefore it will be needleſs here to make any particular recital of them.

In the *general*, we are to pray againſt all thoſe Judgments which may be inflicted upon us either in our bodies, friends, names, eſtates. Againſt thoſe more eminent Miſeries of *Sword*, *Famine*, *Peſtilence*, (which three being of a publick nature, concerning the Nation and Community in which we live, may be more particularly inſiſted upon under the head of *Interceſſion*) againſt diſtraction and ſorrow of mind, trouble of conſcience, the loſs of God's Holy Ordinances, and Eternal damnation.

That no evil may befal us, neither any plague
Pſal. 91. 10. *come nigh our dwellings.*

That he would not rebuke us in his anger, neither
Pſal. 6. 1. *chaſten us in his diſpleaſure.*

That he would not caſt us away from his preſence,
Pſal. 51. 11. *nor take his holy ſpirit from us.*

Thoſe Judgments ought to be more particularly deprecated, with which we are at any time frighted or afflicted.

CHAP.

CHAP. XVII.

Of Comprecation for ſpiritual good things: The ſanctification of our Natures, the obedience of our Lives.

NExt to *Deprecation* againſt *evil*, may ſucceed *Comprecation* for that which is *good*.

Now becauſe good things may be wanting, either in *whole* or in *part*, or in reſpect of *duration*, and ſome intermiſſions; therefore we ſhould petition not only for the things themſelves, but alſo for the encreaſe and continuance of them.

Good is either { Spiritual. / Temporal.

In asking of ſpiritual good things, the firſt and chief matter to be prayed for, is the ſanctification of our natures; That *Gods Kingdom may come* into our hearts, that he would *give unto us a new heart, and put a new ſpirit within us*: That he would *take from us our ſtony heart, and beſtow upon us hearts of fleſh*: That he would put within us *the law of the ſpirit of life, which may make us free from the law of ſin and death*: That we may *put on the new man, which after God is created in righteouſneſs and true holineſs*: That we may be regenerate, and become new creatures, being *born again of that incorruptible ſeed, the Word of God*.

1. The ſanctification of our natures. Ezek. 36. 26. Rom. 8. 7. Eph. 4. 24. 1 Pet. 1. 23.

That God would grant us, according to the riches Eph. 3. 16.

of his glory, to be ſtrengthened with might by his Spirit in the inward man.

1 Theſ. 3. 13. That he would *eſtabliſh your hearts unblameable in holineſs before God, even our Father, at the coming of the Lord Jeſus Chriſt with all his Saints.*

Rom. 8. 11. *That the Spirit of Chriſt may dwell in us.*

Act. 13. 43. Col. 1. 13. That we may *continue in the grace of God, and in the faith, grounded and ſetled; and may not be moved away from the hope of the Goſpel.*

Of this kind is that Petition of *David* for himſelf, Pſal. 51. 10. *Create in me a clean heart, O Lord, and renew a right ſpirit within me.* And the Apoſtle for others; 1 Theſ. 5. 23. *The God of peace ſanctifie you throughout, that your whole ſpirit, and ſoul, and body, may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.*

Here we are more particularly to inſiſt on the *renovation* of our ſeveral {Faculties, Parts,} anſwerable to what we did acknowledg concerning the *Depravation* of them, in the Confeſſion of our Original ſin. As firſt for our Faculties:

1. Our inward man.

For our underſtandings. Rom. 12. 2. 1 Cor. 2. 14. Ro. 16. 19.

1. That we may be *transformed by the renewing of our minds:* That we may be able to have a *ſpiritual diſcerning the things of God*; being *wiſe to that which is good*, but ſimple and harmleſs to that which is evil.

Our conſcience. Heb 9. 14.

2. That he would *purge our Conſciences from dead works, to ſerve the living God:* that they may be tender of his glory, and our own good; truly performing the offices which belong unto them, both in *accuſing*, and *excuſing* us, according to ſeveral occaſions.

3. That

3. That he would *circumcise our hearts*, that we may *set our affections on things above, and not on earthly matters*; that we may not be deceived with false appearances, *but may approve the things that are most excellent.* Our affections. Rom. 2. 29. Col. 3. 2. Phil. 1. 10.

4. That he would reform and sanctifie our *wills*, that we may in every thing submit them unto his; *delighting to do his will. Not seeking our own wills, but the will of him that sent us.* Our Wills. Psal. 40. 8. Joh. 5. 30.

5. That he would rectifie our *memories*, making them more faithful in *retaining* all such holy Lessons as we shall learn; in *recalling* them to mind, according to several opportunities; that we may be always ready *to stir up our minds by way of remembrance*, that we may never *forget* God. Our Memories. 2 Pet. 3. 1. Deut. 8. 11.

And so for our Parts, or outward man; that we may become the *Temple of God, where his Spirit may dwell*: That we may *present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service*: That all our parts and *members may be instruments of righteousness unto holiness.* 2. Our outward man. 1 Cor. 3. 16. Rom. 12. 1. Rom. 6, 13, 19.

In which desires we may strengthen our faith with such arguments as these:

1. God only is *able* for this great *work*: *In us dwelleth nothing that is good*: It is he that must *work in us both to will and to do, of his good pleasure.* 'Tis not in our power to regenerate our selves; for *we are not born of blood, nor of the will of the flesh, nor of the will of man* (that is, not of any natural created strength), *but of God.* And he is able to do *exceeding abundantly above all* Rom. 7. 18. Phil. 2. 13. Joh. 1. 13. Eph. 3. 20.

that we can ask or think. 'Tis as eaſie for him to make us good, as to bid us to be ſo.

Ezek. 36. 26. Jer. 31. 33. Luk. 11. 13. 2. He is *willing*, and hath promiſed to *give unto us a new ſpirit*: To *put his law into our inward parts, to write it in our hearts.* And *if men that are evil, know how to give good gifts to their children, how much more ſhall our heavenly Father give the holy Spirit to them that ask him?* He hath

1 Theſ. 4. 3. profeſſed it to be his own will, *even our ſanctification*; and he cannot deny us the performance of his own will. He hath promiſed, that thoſe

Mat. 5. 6. who *hunger and thirſt after righteouſneſs, ſhall be filled.* And therefore if he hath in any meaſure given us this *hunger*, we need not doubt but he will give us this *fulneſs* likewiſe. He hath ſaid,

Prov. 8. 31. that *he delights to dwell with the ſons of men.* And what reaſon have we to doubt the ſucceſs of our deſires, when we do beg of him to do that which he delights in?

II. The obedience of our lives. 2. The next thing to be prayed for, is the obedience of our lives, anſwerable to that in the Lords-Prayer, *Thy will be done on earth, as it is in heaven*: And here likewiſe we are to petition for ſpiritual grace and abilities, both to *perform*, and to *continue*, and to *encreaſe* in all holy duties.

1. For the *Performance* of them, that he would

Pſal 23. 3. *lead us into the paths of righteouſneſs*: That *with*

2 Cor. 1. 12. *ſimplicity and godly ſincerity we may have our con-*

Tit. 2. 12. *verſation in this world*: That *denying all ungodlineſs and worldly luſts, we may live ſoberly, righteouſly, and godly in this preſent world*: That God

Heb. 12 28 would *give us grace, whereby we may ſerve him*

accepta-

acceptably with reverence and godly fear: That we may *not any more be conformed unto this world:* Rom. 12. 2. *That being dead unto ſin, we may live unto righteouſneſs: Not any longer ſpending the reſt of our time* 1 Pet. 2. 21. *in the fleſh, to the luſts of men, but to the will of God: That the time paſt of our lives may ſuffice to* 1 Pet. 4. 2. *have ſerved divers luſts:* That for the future we 3. may *walk as obedient children, not faſhioning our* 1 Pet. 1. 14. *ſelves according to the former luſts of our ignorance; but as he who hath called us, is holy, ſo we may be holy in all manner of converſation.*

To this purpoſe is that deſire of *David, O that* Pſal. 119. 5. *my ways were directed to keep thy ſtatutes:* And in another place, *Teach me to do thy will, for* Pſ. 143. 10. *thou art my God: let thy good Spirit lead me into the land of uprightneſs.* And elſewhere, *Shew me* Pſal. 25. 4, 5 *thy ways, O Lord, and teach me thy paths: Lead me in thy truth, and teach me; for thou art the God of my ſalvation. Teach me thy ways, O Lord, and* Pſal. 86. 11. *I will walk in thy truth: unite my heart to fear thy Name.*

2. For our *Continuance* in them, That *we may* Luk. 1. 74, *ſerve him without fear, in holineſs and righteouſneſs* 75. *before him all the days of our lives.* Being *ſtedfaſt* 1 Cor. 15. *and unmovable, always abounding in the work of* 18. *the Lord: Holding faith and a good conſcience:* 1 Tim. 1. *Patiently continuing in well-doing, without weari-* 19. *neſs, as knowing that in due time we ſhall reap, if we* Rom. 2. 7. *faint not: Holding faſt the profeſſion of our faith,* Gal. 6. 9. Heb. 10. 23. *without wavering:* that our hearts may be *eſta-* Heb. 13. 9. *bliſhed with grace:* that amidſt all outward changes and loſſes, we may ſtill *hold faſt our integrity.* Job 2. 3.

Thus the *Apoſtle* prays for the *Theſſalonians,*

1 Thes. 2. 17. that God would *establish them in every good word and work.*

2 Cor. 9 8. 1 Thes. 4. 1. 3. For our *Encrease* in them: *That God would make all grace to abound towards us:* That we *always having all sufficiency to all things, may abound to every good work:* That we may be *strong in the Lord, and in the power of his might:* Being *filled with the fruits of righteousness, unto the glory and praise of God:* That *forgetting those things which are behind, and reaching unto those things which are before, we may continually press towards the mark for the prize of the high calling of God.*

Eph 6. 10. Phil. 1. 11. Phil. 3. 14.

Thus doth the Apostle pray for the *Hebrews:* *The God of Peace make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight.* And *Epaphras* for the *Colossians, That they might stand perfect and compleat in all the will of God.*

Heb. 13. 20, 21. Col. 4. 12.

CHAP. XVIII.

Of the several Graces and Duties enjoined in the First *Commandment.*

THE graces that we should pray for, are many of them briefly summed up together in several Scriptures. But for our more full and distinct apprehension of them, they may be more particularly considered, according to their distinct

Gal 5. 22. 1 Tim. 6. 11. Tit. 2. 12.

ſtinct relations, either to the { Law. / Goſpel.

The duties enjoined by both theſe, may be eaſily collected from thoſe vices and failings mentioned in our Confeſſion.

The firſt Table in the *Law* doth concern our duty to God.

The firſt *Commandment* doth enjoin us to have *Jehovah alone for our God*; that is, in all reſpects to behave our ſelves towards him as our God. So that by this we are directed to pray for theſe graces and duties, viz. *Knowledg* and *Belief* of him, *Truſt* and *Hope* in him, *Love* towards him, *Zeal* for him, *Rejoycing* in him, *Gratitude* towards him, *Patience* under him, *Obedience* to him, *Fear* of him, being *humble* before him.

Becauſe it is *not good that the ſoul ſhould be without Knowledg*; we ſhould therefore pray that he would be pleaſed *to encline our ears unto wiſdom, and apply our hearts to underſtanding*: That he would *open our eyes to behold the wondrous things of his Law*: That he would give unto us *the ſpirit of wiſdom and revelation in the knowledg of him*; *that the eyes of our underſtandings being enlightned, we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatneſs of his power to us-ward, who believe according to the working of his mighty power*: That he would enable us to be more inquiſitive after thoſe ſacred truths revealed in the Word; more diligent to acquaint our ſelves with his holy *Attributes* and

Knowledg. Prov. 19.2. Prov. 2.2. Pſal. 119. 18. Eph. 1.17, 18.

works; more mindful of his Holineſs, Juſtice, Truth, Power, Omnipreſence; that he is *about*
Pſal. 139. 3. *our paths, and beds, and acquainted with all our ways.* He doth ſearch and know us, underſtanding our thoughts afar off, all things being naked and open in his ſight.

Col. 1. 9, 10. That we may be *filled with the knowledg of his will, in all wiſdom and ſpiritual underſtanding, that we may walk worthy of the Lord, unto all pleaſing; being fruitful in every good work, and encreaſing in the knowledg of God, that we may follow on to know*
Hoſ. 6. 3. *the Lord.*

That he would ſanctifie to us the knowledg we have already attained, that it may not be idle and ineffectual, but may produce in our lives anſwerable obedience, that we do not *withhold*
Rom. 1. 18. *any truth in unrighteouſneſs.*

Belief. That he would open our hearts to *believe* all thoſe truths revealed in his word; that he would
Heb. 3. 12. enable us to *take diligent heed, leſt there ſhould be in any of us an evil heart of unbelief, in departing from the living God.* That we may firmly aſſent unto his promiſes and threats, and as we do profeſs
Tit. 3. 8. our ſelves *to believe in God, ſo we may be careful to maintain good works.*

Truſt. That we may not *rely* on ſuch outward means as cannot help us; but in all our wants and troubles, we may place our chief confidence on him, as knowing that he is infinitely Wiſe, Powerful, Merciful; both able and willing to ſuccour us; that when we *know not what to do, our*
2 Chr. 20. 12. *eyes may be upon him*: That in our greateſt exigences, when we are in a ſtate of darkneſs, and

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can ſee no light, we may then *truſt in the name of the Lord, and ſtay upon our God*: That we may ſtill *our burden upon him, and abide under the ſhadow of the Almighty*: *Committing our ways unto the Lord*: *being careful for nothing, but in every thing by prayer and ſupplication, make our requeſts known unto God*, who careth for us, and will never leave or forſake us. Iſa. 50. 10. Pſal. 55. 22. Pſal. 91. 1. Pſal. 37. 5. Phil. 4. 6.

That we may labour to ſtir up and ſtrengthen our *hope* in him, ſuch hope as may be well grounded, and will *not make us aſhamed*; of which we may *be always* able *and ready to give anſwer to every man that asketh us a reaſon*. That we may look more at *the things which are not ſeen, than at thoſe things which are ſeen*: That in times of fear and danger, we may *fly for refuge to lay hold on the hope ſet before us*; which hope may be as *an Anchor of the ſoul, both ſure and ſtedfaſt*: That no condition or temptation may make us *caſt away our confidence*: That we may *give all diligence to make our callings and elections ſure*: To clear unto our ſelves the evidences of our own everlaſting well-being. *Hope.* Rom. 5. 5. 1 Pet. 3. 15. 2 Cor. 4. 18 Heb. 6. 18. Verſe 19. Heb. 10. 35 2 Pet. 1. 10.

That we may *love the Lord our God with all our heart, with all our ſoul, and with all our might*: ſo far above that natural affection which we do bear to thoſe other things, whether *father or mother, wife or children, brethren or ſiſters, yea, and our own lives alſo*; that we may be ſaid *to hate* and deſpiſe them, *in compariſon of him*. That our love *may abound yet more and more in knowledg, and in all judgment*: That we may *approve the things that are excellent*: That we may delight *Love.* Deut. 6. 5. Luk. 4. 26. Phil. 1. 9, 10.

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in all thoſe holy duties, whereby we may enjoy communion with him. That we may earneſtly long and thirſt after the enjoyment of him, *when we ſhall come and appear before him.*

Pſal. 42. 2.

Zeal.

That he would make us *Zealous*, and fervent in all holy duties, reſolute and couragious in ſtanding to the truth, not to be deterred by hopes or fears: Not wronging any good cauſe, either by our cowardize or indiſcretion. Not reſting our ſelves in a *luke-warm profeſſion, being neither cold nor hot*; but being *valiant for the truth, and fervent in ſpirit*: Always *zealouſly affected in a good thing*: Not being *aſhamed of the Goſpel of Chriſt, which is the power of God to ſalvation*; conſidering what he hath ſaid, That if we ſhall *be aſhamed of him in this adulterous generation, he alſo will be aſhamed of us when he comes in the glory of his Father with his holy Angels.*

Tit. 2. 14. Rev. 3. 16. Jer. 9. 10. Ro. 12. 11. Gal. 4. 18. Rom. 1. 16. Mar. 8. 38.

Rejoicing in him.

That we may *rejoice* and *glory* in the LORD, placing our chief happineſs in a ſpiritual communion with him: *Serving him with joyfulneſs and gladneſs of heart: Delighting greatly in his Commandments*: Finding more happineſs *in the light of his countenance, than in the encreaſe of corn and wine*: preferring *his loving-kindneſs before life it ſelf.*

Pſal. 37. 4. Jer. 9 24. Deut. 28. 47. Pſal. 4. 6, 7. Pſal. 63 3.

Gratitude.

That he would make us more heartily ſenſible of thoſe many great favours which are continually multiplied upon us. That he would draw up our hearts to Heaven, in the acknowledgment of his bounty and goodneſs; that *our ſouls may bleſs him*, and our deſires may be always towards him; that we may be ready to *talk of his loving*

Pſ. 40. 10.

loving kindneſs, and to ſpeak good of his Name, endeavouring to expreſs our gratitude, by the readineſs and chearfulneſs of our obedience; Seeking *to glorifie his Name, by bearing much fruit unto him.* Joh. 15. 8.

That we may be *Patient* under his afflicting hand, as conſidering that he is the Author as well of the *evil we ſuffer*, as of the *good we enjoy*. And *ſhall we receive good from the hand of God, and ſhall we not receive evil?* The greateſt Judgment that can befal us in this life, is far leſs than our deſerts. *'Tis the Lords mercy that we are not conſumed, becauſe his compaſſions fail not:* And then beſides, he hath promiſed, that *all things ſhall work together for the good of them that love him.* And though the Cup may be bitter, yet it proceeds from the *hand of a Father*. That we may *count our ſelves happy in what we ſuffer for righteouſneſs ſake; becauſe the Spirit of God, and the Spirit of Glory reſteth upon us.* That we may *rejoyce and glory in our tribulations; as knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed.* Reckoning with our ſelves, that *the ſufferings of this preſent time are not worthy to be compared with the glory that ſhall be revealed in us.* That in all our ſufferings we may *truſt in the living God*; committing our ſouls unto him, who is our *faithful Creator*, and *righteous Judge*.

Patience.

Lam. 3. 22.
Job 2. 10.
Rom. 8. 28.
Joh. 18. 11.
1 Pet. 3. 14.
Rom. 5. 3, 4, 5.
Rom. 8. 18.
1 Tim. 4. 10.
1 Pet. 2. 23. & 4. 9.

That we may *accept the puniſhment of our iniquity, waiting upon God in the way of his Judgments.* Being willing *to put our mouths in the duſt*, rather than to open them in murmuring againſt him.

Lev. 26. 41.
Iſa. 26. 8.
Lam. 3. 29.

Con-

Conſidering how unjuſt and unreaſonable it is
Lam. 3. 39. for *a living man to complain, a man for the puniſh-*
Job 34. 31, 32. *ment of his ſin*, and that it is rather *meet to be ſaid*
Mic. 7. 9. *unto God, I have born chaſtiſement, I will not of-*
fend any more; that which I ſee not, teach thou me;
if I have done iniquity, I will do no more. I will
bear the indignation of the Lord, becauſe I have
Ezek. 9. 13 *ſinned againſt him. He does puniſh us leſs than our*
iniquities deſerve. Not dealing with us after our ſins, nor rewarding us according to our iniquities; and we have no reaſon to repine at kind and moderated corrections; though in ſome re-
Pſal. 118. 18. ſpects *he hath chaſtned us ſore, yet he hath not given*
Lam. 3. 33. *us over to death. He doth not afflict willingly, nor*
2 Sam. 15. 26. *grieve the children of men.* And therefore we have great reaſon totally to ſubmit and reſign up both our ſelves and affairs, to be governed by his
1 Sam. 3. 18. wiſe providence, and to let *the Lord do with us what ſeemeth good unto him.*

Obedience. That we may be conſtant, univerſal, ſincere in
2 King 20. 3. our Obedience; *Walking before him in truth, and with a perfect heart, and may do that which is good in his ſight.* That in the general courſe of our lives, we may demean our ſelves in a ſetled, regular way of ſubmiſſion and obedience, *having re-*
Pſal 119. 6. *ſpect to all Gods Commandments; obeying from the*
Rom. 6. 17. *heart the form of Doctrine delivered to us; follow-*
Numb. 14. 24. *ing the Lord fully*; walking exactly and preciſely
2 Tim. 3. 5. before him; that we may have not only *the form of godlineſs, but the power alſo.*

Fear. That we may *follow the Lord God of Hoſts,*
Iſa. 8. 13. *making him our Fear, and our Dread*; conſidering
1 Pet. 4. 7. that *the end of all things is at hand*, when we muſt all

all *appear before his dreadful Tribunal, every one to receive according to that he hath done in his body, whether it be good or bad?* That we may be leſs afraid of other matters that cannot hurt us, *men that ſhall die, and the ſons of men that ſhall be made as graſs*: but may chiefly *fear him who is able to deſtroy both body and ſoul in hell.* Behaving our ſelves as being always in his ſight and preſence: as conſidering, that our moſt ſecret boſom-ſins, which with ſuch Art and Care we have endeavoured to conceal from men, are all of them naked and open in his ſight, before whom we muſt be judged at the laſt day. 1 Cor. 5. 10. Iſa. 51.12. Mat. 10.28

That we may be *humble* before him, aſcribing nothing to our own power or merit; that our *heart may not be lifted up to forget the Lord*, nor our *minds hardned in pride*; as conſidering, that *his ſoul which is lifted up, is not upright in him.* And that *if any man think himſelf to be ſomething, when indeed he is nothing, he deceives himſelf*: That we may be *clothed with humility*, counting it our ſafeſt defence, and moſt comely ornament: That we may *not mind high things, nor be wiſe in our own conceits.* Conſidering the baſeneſs of our Original, the many diſeaſes and miſeries which our bodies are liable unto, the ſinful and ſlaviſh condition of our ſouls, our *nothingneſs* as *creatures*, our *vileneſs* as *ſinners*. *Humility.* Deut. 8.14. Dan. 5.20. Hab. 2.4. Gal. 6. 3. 1 Pet. 5. 5. Rom. 13. 16.

CHAP.

CHAP. XIX.

What we are directed to pray for out of the Second *Commandment.*

THE second Commandment does enjoin us to worship God after such a spiritual *manner*, and by such holy *means*, as is agreeable to his Nature, and required in his Word.

So that from hence we are taught to pray for the direction and assistance of his Spirit in all our holy duties; that he would work in us an holy frame and temper of heart, without which 'tis not possible for us to perform any acceptable service; that he would quicken our affections to a greater fervency and delight in our attendance upon him.

That he would make us more careful in enjoying and encreasing our communion with him, by a conscionable observance of all those holy Ordinances which he hath appointed; particularly,

1. Prayer.
2. Ministry of the Word.
3. Receiving of the Sacraments.

1. *Prayer.* Zac. 12.10. 1. That he would *pour upon us the spirit of prayer and supplication*, make us diligent and constant in our {Publick / Private} devotions, that we may accustom our selves to them with a greater forwardness and delight, as being the chief means to ease our hearts of all troubles and sorrows, to Joh. 16.24. *fill up our joy.* That

That we may be more ſolemn and *reverent* in our approaches before him, as conſidering that we who are but duſt and aſhes, vile, deſpicable Creatures, are to ſpeak unto that dreadful Majeſty, before whom all the World ſhall be judged at the laſt day.

That we may be more vigilant over our own hearts, in reſpect of roving diſtracted thoughts, which are ſo apt to interrupt us in this Duty. That we may *ſtir up our ſelves to lay hold on God,* and *ſet our faces to ſeek him:* Not *pouring out words* only, but *our ſouls before him: Serving him in our ſpirits: Drawing near unto him with a true heart, ſprinkled from an evil conſcience.* Iſa. 64. 7. Rom. 1. 9. Heb. 10. 22.

That he would be pleaſed to *aſſiſt us,* and to *accept of us* in this duty: *Sheding abroad his love in our hearts: Opening our lips, that our mouths may ſhew forth his praiſe.* And then that the *words of our mouths, and the meditations of our hearts, may be always acceptable in his ſight.* Rom. 5. 5. Pſal. 51. 15. Pſal. 19. 14.

That we may *Confeſs* our ſins with a greater ſenſe and ſorrow for them, feeling in our ſelves a greater loathing and deteſtation of them: *Acknowledging our tranſgreſſions, and ſetting our ſins before us; abhorring* our ſelves for them, and *repenting in duſt and aſhes.* *Confeſſion.* Pſal. 51. 3. Job 42. 6.

That we may put up our *Petitions* with a greater faith and fervency, as being truly ſenſible of our own wants, and thoſe gracious promiſes which he hath made for the ſupply of them: *Drawing near in the full aſſurance of faith, nothing wavering: Asking ſuch things as are according to his will.* That his Spirit may help our infirmities, *Petition.* Heb. 10. 22. Jam. 1. 6. 1 Joh. 5. 14.

and

and make intercession for us; and that he would remember the promise which he hath made to be *nigh unto them which call upon him in truth*; and *to fulfil the desire of those that fear him.*

Psal. 145. 18.

Thanksgiving. That we may give thanks with greater cheerfulness, and love, and sense of his favours, with such heartiness and fervency, as may be in some measure proportionable to our importunity, in the want of mercies: That we may be ready *to speak the praises of God, whilst we have any being*: That *our meditations of him may be sweet, and we may be glad in the Lord.*

Psal. 104. 33, 34.

That we may retain a relish and taste of this holy duty in our minds, after the performance of it; behaving our selves answerably in the course of our lives, observing what return is made to our prayers. *Hearkning what God the Lord will say.* Considering the several ways and dispensations of his Providence towards us; *that we may understand the loving-kindness of the Lord.*

Psal. 85. 8.

Psal. 107. 34.

2. *Ministry of the Word.* This Commandment does likewise concern the Duties which belong to that other Ordinance, the *Ministry of the Word*, in reference both to

{Minister. People.}

The *Minister* may hereby be directed to pray, that God would endow him with all those graces and abilities, which may fit him for the discharge of his Calling, both in respect of

1 Tim. 4. 16. his {Life, Doctrine.} that he may both save *himself*,

Tit. 2. 7. *and them that hear him.*

1. For his *Life*: That he may *shew himself as a pat-*

a pattern of good works: Of a blameleſs converſation; not ſelf-willed, not ſoon angry. Not given to wine, no ſtriker, not given to filthy lucre; but a lover of good men, ſober, juſt, holy, temperate, gentle unto all men, apt to teach, patient. Renouncing the hidden things of diſhoneſty. Not walking in craftineſs, but by manifeſtation of the truth, commending himſelf unto every mans Conſcience in the ſight of God. Behaving himſelf as *a ſteward of the Myſteries of God. Not ſeeking ſo much his own profit, as the profit of many, that they may be ſaved; that after he hath preached unto others, he himſelf may not become a caſt-away.*

Tit. 1.7,8. 2 Tim. 2. 24. 2 Cor. 4.2. 1 Cor. 4.1. 1 Cor. 10. 33. 1 Cor. 9. 27.

2. For his *Doctrine*, that he may *ſtudy to approve himſelf unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth.* That he may *preach the word, being inſtant in ſeaſon and out of ſeaſon; reprove, rebuke, exhort, with all long-ſuffering and doctrine; with meekneſs inſtructing thoſe that oppoſe themſelves, if God peradventure will give them repentance, to the acknowledgment of the truth.* Feeding the *flock of God, not by conſtraint, but willingly; Not for filthy lucre, but of a ready mind.* That he may *ſpeak as the Oracles of God.* That his Doctrine may be *in demonſtration of the ſpirit and of power;* with *uncorruptedneſs, gravity, ſincerity, not as pleaſing men, but God, who trieth the hearts.*

2 Tim. 2. 15. 2 Tim 4.2. 2 Tim. 2. 25. Tit. 2. 7. 1 Pet. 5.2. 1 Pet. 4.11. 1 Cor. 2.4. 1 Theſ. 2.4.

The *People* or Hearers may be hereby directed to pray for a greater *love* and *eſteem* of his word, as being the Ordinance of his Infinite Wiſdom, which he can make effectual for the converſion and ſalvation of ſouls. Conſidering that the

1. Love and prizing of the word.

faſhion of the world paſſeth away, Pleaſures ſhall die and vaniſh, *Honours* ſhall be laid in the duſt, *Gold* and *Silver* ſhall ruſt and canker, but the
1 Pet. 1. 23. *Word of God abideth for ever.* This alone is able
2 Tim. 3. 15. to *make us wiſe unto ſalvation,* and to *ſave our ſouls,*
Joh. 12. 48. being that word by which *we ſhall be judged* at the
Pſal. 19. 10. laſt day. That therefore we may value it *above*
Pſ. 26. 7, 8. *Gold and Silver,* finding a reliſh in it *ſweeter than*
Pſal. 27. 4. *the honey and the honey-comb.* That we may always *love the beauty of his houſe, and the place where his honour dwelleth. To publiſh with the voice of Thankſ-*
Pſal. 96 6. *giving, and to tell of all his wondrous works. This one thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple. Strength and beauty are in his Sanctuary.*

That we may have a greater care to know and practiſe his will: *As new-born babes deſiring*
1 Pet. 2. 2. *the ſincere milk of the Word, to grow thereby.* That he would teach us ſo to prize and improve the preſent liberty and ſun-ſhine of the Goſpel, that we may be careful *in this our day,* to lay up for our ſelves a good foundation againſt the evil time.

2. Due preparation for it, and a bleſſing upon it.

That we may approach unto this Ordinance with ſuch reverent and prepared affections, as may become his more eſpecial Preſence amongſt us: *Conſidering our feet* when we draw near before him; that he would overawe our ſpirits with an holy fear and reverence, in the apprehenſion of his Preſence, and beholding of us, who is a God of infinite Holineſs, and glorious Majeſty; that we may bow down our ſouls with a willing ſubjection

jection unto every ſacred truth: That he would ſubdue the pride of our hearts, *Caſt down every imagination that exalteth it ſelf againſt him, and bring into ſubjection every thought unto the obedience of Chriſt:* and becauſe the Word of it ſelf is but a *dead letter*, and it is not in the power of any outward means, the wiſdom or preparation of weak ſinful man, to ſubdue the power of ſin, the Kingdom of Satan, or to *create men in Chriſt Jeſus unto good works*, That therefore he would be pleaſed to accompany the outward means, by the inward efficacy and operation of his Spirit. Man can ſpeak only unto the *ear*, but he can ſpeak unto the *heart*; and 'tis as eaſie for him to make us good, as to bid us be ſo; and, He hath promiſed *to meet* ſuch as deſire *to wait upon him, and to remember him in his ways.* That he would remove from our underſtandings that veil of ignorance and infidelity, whereby we are made incapable of ſpiritual truths; that he would take from our affections that natural pravity and malice, whereby we are made enemies to ſpiritual notions, that we may receive the truth, not only in the *light*, but in the *love* of it. Not *with-holding any truth in unrighteouſneſs.* That he would ſtrengthen us againſt all temptations of Satan, cares of the world, hardneſs of our own hearts, or whatever may hinder our profitable and ſaving hearing. That he would take from us all irreverence, diſtraction, prejudice, dulneſs in hearing of his Word: And becauſe it muſt redound either to the glory of his *Juſtice*, in our further hardning, and final condemnation; or to the glory of his

2 Cor. 10. 5. Eph. 2. 10. Iſa. 64. 5. 2 Theſ. 2. 10. Rom. 1. 18.

Mercy, in our converſion and ſalvation: that he would therefore ſanctifie it to our good, that *as the rain cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it fruitful, ſo the word that goeth out of his mouth, may not return unto him void, but accompliſh his good pleaſure, and proſper in that to which it is ſent.* That it may be unto us *ſharp as a two-edged ſword, to the dividing aſunder of the ſoul and ſpirit, the joynts and marrow, diſcovering the very thoughts and intentions of the heart.* And becauſe *Paul may plant, and Apollos may water, but he only can give the increaſe*; that therefore he would be pleaſed to give a bleſſing and ſucceſs to his own Ordinance. That his Word may be unto us *a word of power, converting the ſoul, and making wiſe the ſimple*: that he would give unto us *hearing ears, and underſtanding hearts, that we may believe, and be ſaved.* That he would *write his law in our inward parts.* That he would *open our eyes to behold the wondrous things of his law. Incline our hearts* to affect; *direct our ſteps that* we may walk in the paths of his precepts. *Shew us thy ways, O Lord, and teach us thy paths; lead us in thy truth, and guide us, for thou art the God of our ſalvation.*

Iſa. 55. 10, 11.

Heb. 4. 12.

1 Cor. 3. 6.

Pſal. 19. 7.

Pro. 10. 12.

Jer. 31. 33.

Pſal. 119. v. 18, 36, 133.

Pſ. 25. 4, 5.

Pſ. 86. 11. *Teach us thy ways, O Lord, and we will walk in thy truth; unite our hearts to fear thy Name. Shew us the way that we ſhould walk in, for we lift up our ſouls unto thee. Teach us to do thy will, for thou art our God; let thy good ſpirit lead us into the land of uprightneſs.*

Pſal. 143. 8, 10.

3. Our *demeanour* at it. That we may behave our ſelves with humility, attention, alacrity, laying down all high thoughts, fleſh-

fleshly reasonings, stubborn resolutions, being ready to *receive with meekness the ingrafted word*, Jam. 1. 12. *which is able to save our souls.* That we may enjoy communion with him in his Ordinances; that he would *fill us with all joy and peace in believing*; That he would sanctifie our judgments, Rom. 15. 13. affections, memories, that we may apprehend and believe, and affect and retain those sacred truths that shall be delivered. That he would enlighten our minds, open our hearts, soften our consciences, compose our thoughts to attend unto his Word with meekness and faith, *receiving* Luk. 8. 15. *it into good and honest hearts*, with full purpose to walk answerably to it in our conversations. That Christ may be formed in us, that our hearts may be established in every good word and way. That our meeting together may prove for the better, and not for the worse.

That we may after the hearing of it, digest and settle it in our minds, by prayer, meditation, conference, practice. Expressing the power of it in our lives, in all well-pleasing conversation and godliness. *Having our fruit unto holiness, that our ends may be everlasting life.* That he would prosper unto us the precious seed sown amongst us, that neither the *fowls of the air* devour it, nor the *thorns choak it*; but that it may sink down into our hearts, and spring up in our conversations, bringing forth in us the fruit of repentance and amendment of life; that it may be effectual for the subduing of our sins, the strengthening of our graces, *transforming us daily into* 2 Cor. 3. 18. *his image, from glory to glory.* That we may lead our

4. Profiting by it afterwards.

Rom. 6. 22.

Luk. 8. 5.

lives in ſome meaſure anſwerably to the knowledg and means we have had, as conſidering, that
Luk. 12. 48. *to whom much is given, of them much will be required.* That we may
2 Cor. 6. 1. *not receive his Grace in vain.*
Jam. 1. 25. *Not being forgetful hearers, but doers of the word.* That we may be able to ſay by experience, *It is good for us to be here,* and to wait upon God in his Ordinances: that we may *grow in grace,*
2 Pet. 3. 18. *and in the knowledg of our Lord and Saviour Jeſus Chriſt.*

That he would lead us forward to perfection, guiding us by his grace, and after bringing us to his glory. That in this life *beholding his face in*
Pſ. 17. 15. *righteouſneſs,* when we awake up in the Reſurrection, *we may be fully ſatisfied with his Image.*

3. Sacraments. 3. Under this Commandment likewiſe, are comprehended the duties that concern our reverent eſteem and uſe of the Sacraments.

Baptiſm. 1. For that of *Baptiſm,* That we may be truly ſenſible of the free mercy of God, in making a gracious Covenant to us and our poſterity, and condeſcending ſo far unto human frailties, as to afford us outward and viſible ſigns and ſeals of this Covenant; to preſent that to our ſenſes, which ought to be apprehended by our faith. That we may more frequently conſider, and eſteem of this ſingular prerogative, of our being actually admitted into his family, and having his name put upon us. That therefore we may reſign up our ſelves wholly unto his good pleaſure, chuſing him to be our Governour, and our portion for ever; that we may be more careful in obſerving that ſolemn Covenant, which our Baptiſm did

did engage us unto, To forsake the Devil and all his works, the vanities and lusts of the world, and to continue faithful in our service to him. That this Ordinance may not be unto us only an *outward washing away of the filth of the flesh*, but the laver of regeneration, *working in us a good conscience towards God*; and may effectually seal unto us our redemption, remission of sins, and eternal life, with all those promises that are contained in the Covenant of Grace; that as we are received into the bosom of the visible Church, and distinguished from *those that are without*, so we may labour to walk as becomes this relation, that *the body of sin may be destroyed* in us, and *his Image may be renewed in us daily*. That we may serve him in holiness and righteousness all the days of our lives. 1 Pet. 3. 21

2. For the *Lords-Supper*. That he would continue unto us our liberty unto that precious Ordinance, raising our hearts unto an higher esteem and love of it; quickning us to a more frequent attendance upon him in it, with fervency and delight. That he would *prepare* us for it, *assist* us in it, and make it effectual to us afterwards. The Lords Supper.

That he would furnish us with all those graces which may make us worthy Communicants at his holy Table, affecting our hearts with an holy awe and reverence, upon our near approaching unto him in this solemn Ordinance, lest we should be found amongst the guests at his Table, without having the wedding-garment. That we may after a more special manner stir up in our selves the graces of his holy Spirit, impartially examining

the condition of our own hearts, how we ſtand *to him* in regard of knowledg, repentance, faith; *to men* in reſpect of our love and charity; that we may renew our Covenant with him by freſh reſolutions of ſtrict and circumſpect walking, and that he would make good his Covenant with us, in taking from us the guilt and power of our ſins, and in giving unto us a new nature, with all thoſe other priviledges that were purchaſed for us by the death of Chriſt, which is herein repreſented.

At the *receiving* of this Sacrament, that he would enable us to behave our ſelves with reverence and true devotion; to uſe it as a ſacrifice of praiſe unto him, a memorial of Chriſts death for us, and a means to confirm our faith in him: that as we do by our *ſenſes* receive the common element of *bread and wine* to our *corporal* nouriſhment; ſo we may by our *faith* receive the *body and blood of Chriſt* to our *ſpiritual* nouriſhment, that he may live to us, and we in him; that this may renew in our thoughts the remembrance of Chriſts Death and Paſſion for us, and our own duty of love and obedience to him; that it may be a means to weaken our corruptions, to ſtrengthen our graces, to renew us in the ſpirit of our minds, according to the image of him that created us.

That we may *afterwards* labour to feel the benefit of it in our lives, and conſcionably to perform all theſe good reſolutions, which in the time of our preparation we have purpoſed and promiſed, that we may be careful to examine our improvement by it, in reſpect of growth in grace, power

power againſt corruption, comfort and enlargement of heart, labouring to walk worthy of the grace of God herein profered and repreſented, as becomes thoſe who have received ſo great pledges of ſalvation.

CHAP. XX.

Of the Duties required in the Third *and* Fourth *Commandment.*

THE third Commandment does enjoin the ſanctifying of Gods Name.

By this we are directed to pray, that he would enable us to bear a reverent and high eſteem unto all his glorious *Titles* and *Attributes*, his holy *Word*, the *Religion* we profeſs, his mighty *Works*. Deut. 28. 58.

That we may *fear that glorious and fearful Name the Lord our God*; that we may *ſanctifie the Lord God in our hearts*; being more careful to obſerve and meditate upon his holy Attributes and Titles, more ſolemn and reverent in mentioning his Name and Word upon every good occaſion. 1 Pet. 2. 15.

That we may be more conſcionable in obſerving all thoſe good promiſes and reſolutions which we have made.

That we may walk *worthy of that vocation wherewith we are called*; labouring by an holy life to adorn our profeſſion, and bring glory to his Name. That we may be *blameleſs and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked* Eph. 4. 1. Phil. 2. 15.

crooked and perverse generation, amongst whom we may shine as lights in the world. That he would
Mat. 5.16. make our *light so to shine before men, that they seeing our good works, may glorifie our Father who is in Heaven.*

That we may never grieve the hearts, or shame the faces of true Professors.

1 Thes. 4. 12. That we may *walk honestly to those that are without*; behaving our selves so warily, that we
Rom. 2. 24. may never occasion *his name to be blasphemed*; *that*
1 Pet. 2. 15. *with well-doing we may put to silence the ignorance of*
1 Pet. 3. 16. *foolish men, that they may be ashamed who speak evil of*
Psal. 145. 5. *us, and falsly accuse our good conversation.*

That we may be more ready to observe and extol his great Power, Wisdom, Goodness, so evident both in his making and governing of the World. His various and manifold works *that*
Ps. 107. 24. Verse 43. *are done in wisdom*: More especially those particular passages of his Providence, which con-
Ps. 92, 5, 6. cern our selves: *That we may understand the loving-kindness of the Lord*: O *Lord, how great are thy works, and thy thoughts are very deep; a brutish man knoweth not, neither doth a fool understand this.*

The fourth Commandment. The fourth Commandment does enjoin us to remember, and to sanctifie the Sabbaths

{ Ordinary.
{ Extraordinary.

So that from hence we are taught to pray, that God would teach us to esteem of the Sabbath, as
Isa. 58. 13. *an holy honourable day*, set apart from common use, consecrated to his particular worship and service, that we may call it a delight, finding a great

great pleaſure and ſweetneſs in thoſe ſacred duties that belong unto it; that they may not ſeem tedious and irkſome unto us; eſpecially ſince we all profeſs to wiſh, and hope for ſuch a bleſſed Eternity hereafter, as ſhall be nothing elſe but *Sabbath*.

That we may always remember to fit our ſelves for the ſanctifying of this day, by laying aſide all ſecular buſineſſes and diverſions, endeavouring by Prayer and Meditation to put our hearts into ſuch an holy frame as is required of thoſe that deſire to wait upon him in his Ordinances.

That he would be graciouſly preſent with all thoſe Aſſemblies of his Saints, which do on that day meet together for his worſhip and ſervice, in any part of the Chriſtian World: that he would be pleaſed to aſſiſt and direct his Miniſters, that they may deliver his Word with plainneſs and power, to the capacity of the weakeſt, and conviction of the wiſeſt, that the people may receive it with meekneſs and faith, that ſo it may *accompliſh that good work for which it is ſent*, and mightily prevail to the caſting down the ſtrong holds of ſin, the edifying of his Church; and the making up the number of his Elect. Iſa. 55. 11.

That he would more eſpecially direct and aſſiſt the Miniſter unto whoſe charge we belong, to ſpeak unto our conſciences, giving unto him *the tongue of the learned, that he may know how to ſpeak a word in ſeaſon to him that is weary*. Being careful *to feed the Flock, ſtrengthening the diſeaſed, healing that which is ſick, binding up the broken, ſeeking that which is driven away, and loſt*: that Iſa. 50. 4. Ezek. 34. 4.

he

Jer. 3. 15. he would *give unto us Paſtors after his own heart, who may feed us with knowledg and underſtanding*;
Iſa. 53. 10. and that the *work of the Lord may proſper in their hands.*

That he would remove from us all irreverence, diſtraction, dulneſs, prejudice in hearing of his Word; that he would enlighten our minds, quicken our affections, and ſtrengthen our memories for the receiving and retaining of it.

That we may be careful of all thoſe *publick* and *private* duties, which concern the ſanctification of this day, both in reſpect of our ſelves, and
Iſa. 58. 13. thoſe committed to our charge. *Not doing after our own ways, nor finding our own pleaſures, nor ſpeaking our own words.* But may conſecrate our whole ſelves, both ſouls, bodies, and ſervices, to his more eſpecial Worſhip; ſpending the whole day with cheerfulneſs in the duties of Religion, neceſſity and mercy.

And ſo for extraordinary Sabbaths { Feſtivals / Faſts.

1. For occaſional *Feſtivals*, the ſolemn times of Joy and Thankſgiving; that we may be
Neh. 8. 9. careful to keep ſuch times *holy unto the Lord*; not reſting our ſelves in external jollity, and freedom, but may ſeriouſly ponder the mercies which we celebrate, endeavouring to have our hearts affected and enlarged with love and gratitude: that our mouths may be filled with his praiſe: that by our experience of his goodneſs, we may learn to depend upon him, and to be more confident in him in all future exigencies, exciting

exciting others unto this duty. *O magnifie the Lord with me, and let us exalt his Name together,* endeavouring to expreſs our thankfulneſs to him, by our readineſs to relieve and ſupply his poor members: *Sending portions to thoſe that have nothing*; that we may make *the joy of the Lord to be our ſtrength.* Pſal. 34. 3. Eſth. 9. 22. Neh. 8. 10.

2. For days of *Faſting*, which are ſtiled Sabbaths in Scripture; that we may not neglect this duty, when we have any extraordinary call unto it; that we may not ſatisfie our ſelves in the outward obſervance of it, but may be moſt careful of the inward duties. *Renting of the heart, afflicting of the ſoul: Abhorring our ſelves, and repenting in duſt and aſhes. Remembring our evil ways and doings which were not good, and loathing our ſelves for them:* Being *aſhamed of our former works of darkneſs. Renewing our Covenant* with God; expreſſing a readineſs and zeal in the works of mercy and righteouſneſs; *looſing the bonds of wickedneſs, undoing the heavy burdens.* Job 42. 6. Ez. 36. 31. Rom. 6. 21. Neh. 9. 31. Iſa. 58. 6.

CHAP. XXI.

What we are directed to pray for in the ſecond Table.

THE ſecond Table does injoyn us to love our Neighbours as our ſelves: that is, 1. We ſhould not wiſh any evil more to others, than to our ſelves. 2. We ſhould deſire, and (as much as we

we can) endeavour all good {Natural, Spiritual,} for others, as we ought for our selves.

So that by this we are directed to pray, that we may be *kindly affectioned one to another, with brotherly love, without dissimulation. Not in word only, and tongue; but in deed and truth: Loving each other with a pure heart, fervently.* That our love may *continue* and increase, *abounding more and more towards one another, and towards all men, in knowledg and in all judgment. As we have opportunity, doing good unto all men, but especially to the houshold of Faith.* That we may *love our enemies, and bless them that curse us, and pray for them that despitefully use us, and persecute us; considering one another, to provoke unto love, and good works.*

Ro. 12. 10. Verse 9. 1 Joh. 3. 18. 1 Pet. 1. 22. Heb. 13. 1. 1 Thes. 3. 12. Phil. 1. 9. Gal. 6. 10. Mat. 5. 44. Heb. 10. 24.

The fifth *Command.* The fifth Commandment does enjoyn the duties which concern the degrees and relations amongst men, whether {Superiours. Inferiours.}

By this we may learn to pray for all those graces and abilities, whereby we may be fitted for the filling up of our several relations; that we may be careful to acknowledg and observe that order which God hath appointed amongst men, and to demean our selves towards them according to their places and degrees: Gravely and modestly towards our *Inferiours:* Reverently and dutifully to our *Superiours:* Humbly and thankfully to our *Benefactors:* Being kindly affectioned towards our *Equals, in honour preferring one another.*

Rom. 12. 10.

More

More particularly, we may hence learn to pray for those graces which concern the relation of

Parents: That they may be careful in providing for the welfare of their childrens souls and bodies. *Teaching of them diligently,* admonishing and correcting of them seasonably, *bringing them up in the nurture and admonition of the Lord.* Deut 6.7. Eph. 6.4.

Children: That they may love, honour, and *fear* their Parents, *obeying them in all things*; striving upon all occasions to express their thankfulness to them. Lev. 19.3. Col. 3. 20.

Husbands: That they may *love their wives as themselves: Not being bitter unto them: Giving honour to them as to the weaker vessels, and as being heirs together of the grace of life.* Bearing with their infirmities, providing for them, protecting of them, delighting in them, behaving themselves with much prudence and tenderness towards them. Col. 3. 19. Eph. 5.28. 1 Pet. 3.7.

Wives: That they may help, *reverence,* and *be in subjection to their Husbands*; labouring chiefly to be *adorned with a meek and quiet spirit, continuing in faith, and charity, and holiness, with sobriety:* Being careful and helpful in all those family-duties that concern their relations, studying to be content in the midst of all Marriage-cares and troubles. Eph. 5.33. 1 Pet. 3. 1, 4.

Masters: That they may behave themselves prudently, *justly, gently,* to their servants, as considering that *they also have a Master in Heaven.* Col. 4. 1. Eph. 6. 9.

Servants: That they may be *subject to their Masters with all fear.* Not only when they are good and 1 Pet. 2. 18.

and gentle, but when they are froward; *Not with eye-service, as men-pleasers; but willingly, and from the heart, shewing all good fidelity.*

Eph. 6. 6, 7.

Tit. 2. 10. Prov. 16. 31.

Ancient: That they may be *found in the way of righteousness*, Being *sober, grave, temperate, sound in the Faith, in Charity, and Patience*, that so they may behave themselves worthy of that Crown of old Age, and the honour due unto it.

Tit. 2. 6. 1 Tim. 5. 1.

Younger: That they may be *sober-minded, reverencing the Aged as Fathers*; being ready to be taught by their wisdom, experience, and to follow their good { Counsels. / Examples.

Superiors in Gifts: That they may acknowledg all their abilities to be *the free Gift of God*, being willing to improve them unto his glory, and the good of their *Inferiors*. Not despising those below them; *bearing with the infirmities of the weak*; using their liberty for edification, and not for offence.

1 Cor. 4. 7. Rom. 15. 1, 2.

Inferiors in Gifts: That they may acknowledg every gift of God in those above them; not either *judging*, envying, or flattering, but truly reverencing and esteeming them for it.

Magistrates: That they may be upright and conscionable in the establishment of Justice, and Peace, and Religion: Behaving themselves as Gods Vicegerents; Remembring that *those who rule over men, must be just, ruling in the fear of God*; using their power for *the encouragement of those that do well, and the terror of evil doers*. Having respect to the *faithful in the land, and those that walk in a perfect way*. Being severe towards deceit

2 Sam. 23. 2. Rom. 13. 3. Psal. 101. 6, 7.

ceitful and wicked doers; being diligent in the discharge of their places, with piety, wisdom, courage, clemency, &c. that those under them may *lead a peaceable and quiet life, in all godliness and honesty.* 1 Tim. 2.2

Subjects: That they may be endowed with humble and peaceable affections: *Obeying them that have the rule over them*: Submitting unto the higher Power *out of Conscience*, as being *ordained of God.* Heb. 13.17

Teachers: That they may be careful and conscionable both in their Examples and Counsels, *Watching for the souls of those who are committed to their charge, that they may give an account with joy, and not with grief.* Heb. 13.17

Learners: That they may *esteem highly of their Teachers in love, for their works sake*: improving all opportunities of benefiting by them. 1 Thes. 5 13.

The sixth commandment does enjoin all those duties which concern the health and welfare of our Neighbours, and our own {Bodies. Souls. The sixth Commaud.

And consequently, the graces of friendship, mercy, peaceableness, meekness, temperance, &c. By this we are directed to pray.

That we may be restrained from all acts of violence, either in our selves or others, avoiding *the company of angry* contentious *persons.* Prov. 22. 24.

That God would give unto us mild and peaceable spirits, that we may be *slow to anger, putting on bowels of mercy, kindness, humbleness of mind, meekness, and long-suffering, forbearing one another, and forgiving one another, even* Jam. 1. 19. Col. 3. 12. 13. Eph. 4. 33.

as God for Christ's sake hath forgiven us.

That we may be careful in observing the duties of mutual friendship and peace, more mild
Eph. 4. 31. and courteous in our behaviour; *putting away all bitterness, and wrath, and anger, and clamour, and*
Rom. 12. 18. *evil speaking.* That as far *as it is possible, and as much as in us lies, we may have peace with all men.*

That we may have a mutual sense and compassion of one anothers conditions as being *fellow-*
1 Cor. 12. 26. *members* of the same body, *rejoycing with them that rejoyce, and weeping with them that weep, bearing one*
Ro. 12. 15. Gal. 6. 2. *anothers burdens:* Relieving the needy, visiting the sick, delivering the oppressed, being innocent and helpful towards all.

That we may be wary and inoffensive in our carriages; not wronging the souls of others, but endeavouring as much as we can, to promote
Rom. 14. 17. their spiritual welfare, *by following the things whereby we may edifie one another:* Instructing the ignorant, reproving offenders, comforting the weak, quickning and encouraging the backward.

That we may be careful to observe our own bodily health, by wise preventing and avoiding of dangers. Being sober in our diet, moderate in our care and passions, temperate in our recreations, cheerful in our business.

That we may be diligent in *working out our own salvation,* and providing for the welfare of our souls, against that time when all earthly contentments shall vanish away.

The 7th *Command.* The Seventh Commandment does concern the duty

duty of Chaſtity in the {Kinds / Means / Signs} of it, and that both in reſpect of our ſelves and others.

By this we may learn to pray, that God would enable us to *poſſeſs our veſſels in ſanctification and honour*; that we may not *ſin againſt our own bodies*, but may keep them undefiled, as being *Members of Chriſt*, and *Temples of the Holy Ghoſt*; *mortifying our members which are upon the earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence.* 1 Theſſ. 4. 4. 1 Cor. 6. 18, 19. Verſe 15. Col. 3. 5.

That we may be pure and chaſte in all the thoughts of our hearts, *abſtaining from fleſhly luſts which fight againſt the ſoul.* 1 Pet. 2. 11.

That we may make a ſtrict *Covenant with our eyes*, leſt they ſhould inſnare us, by beholding vanity; that we may ſet a watch before our mouths and ears, *that no filthy communication do proceed from us*, or enter into us; that we may be watchful and ſober in our converſations, avoiding idleneſs, intemperance, evil company, and all other ſuch occaſions, whereby we may be tempted to this ſin; *Keeping under our bodies, and bringing them into ſubjection.* Job 31. 1. Col. 3. 8. Rom. 3 27.

That we may endeavour, according to our ſeveral opportunities, to promote this grace of chaſtity in others, by our prayers, counſels, examples.

The Eighth Commandment does enjoyn thoſe duties which concern our own, or our Neighbours *outward eſtates*: Referring to Juſtice, Diligence in our Callings, Frugality, The Eighth Command.

Liberality, Alms, Hospitality, Restitution.

1 Cor. 6. 8. By this we are taught to pray, that we may *not wrong or defrawd our bretheren*, by any outward act of oppression, injustice, or deceit.

That our hearts may not be troubled with any solicitous or carping cares; that our *conversation may be without covetousness, being content with* Heb. 13. 5. *such things as we have*; trusting in his promise, Ps. 34 10. that he *will never leave us, nor forsake us*; that they *who seek the Lord, shall lack nothing that is good*: Remembering how he hath commanded us to cast all our care upon him, and how he provides for the fowles of the air, and the beasts of the field; and that in our greatest discontents, we are in much better condition for the world, than many of his blessed Saints and Martyrs, who were forced to *wander up and down in sheep-skins,* Heb. 11. *and goat-skins*; and that we enjoy more than 37. our blessed Saviour himself did, who though he were Lord of the World, yet had not whereon to rest his head.

Phil. 4. 11. That he would teach us *how to abound, and how* 12. 1 Joh. 2. *to want, and in all estates to be content*: That he 15. would moderate our desires to these earthly 1 Cor. 12. things; that we may not too much *love the world,* 31. Luk. 12. 31. *nor the things of the world*; that we may *covet earnestly the best things, seeking first the Kingdom of God, and the Righteousness thereof*; expecting other matters as additions thereunto: to esteem godliness for the greatest gain; and as for these outward things, not to desire any abundance of 1 Tim. 6. 6, 8. them, but *if we have food and raiment, therewith to be contented.*

That

That we may be juſt and upright in the ways of getting wealth; that we may *not go beyond, or defraud any one,* as knowing *that the Lord is the revenger of all ſuch*; being diligent in our callings, *working with our own hands the thing which is good, that we may be able to give to them that need.* Being conſcientious in *repaying* that we owe, in making *reſtitution* of that wherein we have wronged any one. 1 Theſ. 4. 6. Eph 4. 28.

That he would give us hearts to uſe and enjoy the eſtates which we poſſeſs, *power to eat thereof, and to take our portion, and to rejoyce in our labour.* Eccl. 5. 19.

That we may be wiſe and faithful in laying out the talents committed to our truſt: Not laviſhing of them by any idle and vain expences, as knowing that we are but ſtewards of our eſtates, being to give an account of them to our Lord and Maſter: Not niggardly and ſparing towards any work of charity: *Not truſting in uncertain riches, but in the living God: That we may do good, be rich in good works, ready to diſtribute, willing to communicate; laying up in ſtore for our ſelves a good foundation againſt the time to come, that we may lay hold on eternal life. Making our ſelves friends of the unrighteous Mammon, which may hereafter receive us into everlaſting habitations: Laying up for our ſelves treaſures in heaven*: Conſidering, that *he who ſoweth ſparingly, ſhall reap ſparingly; and he who ſoweth bountifully, ſhall reap bountifully.* 1 Tim. 6. 17, 18, 19. Luk. 16. 9. Luk. 12. 33. 2 Cor. 9. 6

The Ninth Commandment does refer to duties which concern our Neighbours, or our own reputations. The Ninth Command.

From this we may learn to pray, that we may be tender and charitable in upholding the credit of others, willing to speak, and hear, and
Prov. 17. 9. judge the best of them, *covering their infirmities in love.*

Psal. 15. 3. Not *back-biting with our tongues, not taking up a*
Tit. 3. 2. *reproach against our neighbours: not speaking evil of any one, but being gentle, shewing all meekness to all men.*

That we may not be willing to listen unto, and hearken after any rumor, which tends to the defamation of our neighbour; but may rather rejoice in their good report, disliking all flatterers, tale-bearers, and such other persons as do usually raise and spread ill rumors.

That we may not be pragmatical, or censorious in the affairs of others, where we are not concer-
1 Pet. 4. 15. ned, *but may study to be quiet*, and to do our own
2 Th. 4. 11. business; being careful to *pull the beam out of our*
Mat. 7. 5. *own eyes, before we find fault with the mote in others.*
Phil. 2. 3. *Doing nothing through strife or vain-glory; but in lowliness of mind, each one esteeming of others, better than of himself.*

Rom. 12. 3. That we may be lowly in our own eyes: *Not thinking of our selves more highly than we ought to think*; that we may be careful by all good means to advance our own reputations; valuing *a good*
Prov. 12. 1. *name above great riches*; labouring to be such
Eph. 5. 15. as we would seem to be, *walking circumspectly not as fools, but as wise*; approving our selves
1 Th. 5. 22. unto him who trieth the hearts: *Avoiding all ap-*
Phil. 4. 8. *pearance of evil*, and *following matters of good re-*
port.

The

The tenth Commandment does require a sincere and upright heart to our selves and our neighbours. *The tenth Command.*

By this we are directed to pray, That God would cleanse our souls from that evil concupiscence so natural unto them, endowing them with a sincere inclination to all the duties of Charity.

That he would make us more watchful over our own senses and hearts, in keeping out, and extinguishing all those evil fancies and imaginations which may arise within us. And to this purpose, that he would bestow upon us *the whole Armour of God, whereby we may cast down all fleshly reasonings and imaginations, and bring into subjection every thought unto the obedience of himself.* 2 Co. 10. 5.

That we may make a Covenant with our thoughts, not to please our selves in the speculation of any sins, nor to think of them without loathing and detestation: That we may never make provision for the flesh, to fulfil the lusts thereof; that our hearts may be dis-engaged from the world. 1 Cor. 7. 29, 30.

That he would give unto us the spirit of wisdom, to discern in what things we are most obnoxious to temptation; and to be most vigilant over our hearts, in respect of those particulars: that we may *keep our hearts with all diligence.* Prov. 4. 23

That we may never envy our neighbours well-being, *nor rejoyce at his sufferings.* Job 31. 29

CHAP. XXII.

Of the Graces that are more particularly required in the Gospel.

NExt to the Precepts of the Law, we are to consider the duties which the Gospel does require of us, namely, that we should *repent* and *believe*: That we should be careful to *perform*, to *continue* and *increase* in all those particular duties and graces which are comprehended under those two general heads.

So that from hence we are directed to pray,

1. For *Repentance*: That since God hath *in love to our souls* vouchsafed unto us in his Gospel this priviledge of Repentance, which the Covenant of Works did not admit of, that he would
Act. 11.18 also give us hearts for it, *granting us repentance unto life*: That he would convince us of the danger, and folly, and pollution of our sins, enabling us to mourn over them; bestowing upon us *broken and contrite spirits*: Dissolving our stoney
Psal. 51. 17 hearts into that *godly sorrow which worketh repen-*
2 Cor. 7. *tance to salvation, not to be repented of*: That we
10 may *search and try our ways, and turn unto the*
Lam. 3. 40. *Lord*: *Bringing forth fruits meet for repentance*:
Mat. 3. 8 Labouring *to draw nigh unto God, by cleansing our*
Jam 4 8. *hands, and purifying our hearts.*

2. For *Faith*: That God would discover to us the great need of a Saviour; and since he hath set *forth his Son to be a Propitiation through faith*
Rom 3 25 *in his blood, and hath made him the Author of*
Heb. 5 9. *eternal*

eternal ſalvation to all that obey him. That he would win over our ſouls to an earneſt endeavour of acquaintance with him, and high eſteem of him.

That God, *who commanded the light to ſhine out of darkneſs, would ſhine into our hearts, to give us the light of the knowledge of the glory of God in the face of Jeſus Chriſt*: That he would make us more eſpecially inquiſitive after the ſaving, experimental knowledge of him, in whom are laid up *the treaſures of wiſdom and knowledge*, whom to know is perfect wiſdom, and eternal life. 2 Cor. 4.6. Col. 2. 3.

That he would *count us worthy of his holy calling, and fulfil in us all the good pleaſure of his goodneſs, and the work of faith with power: That the Name of the Lord Jeſus Chriſt may be glorified in us, and we in him.* That Chriſt may *dwell in our hearts by faith, that we may be rooted and grounded in love; may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and heighth, and to know the love of Chriſt, which paſſeth knowledge, that we may be filled with all the fulneſs of God.* 2 Theſ. 1. 11,12. Eph. 3.17

That we may truly value *the exceeding riches of his grace, in his kindneſs towards us through Chriſt Jeſus*: Glorying in his Goſpel, as being *the power of God to ſalvation*: *Counting all things but loſs and dung for the excellency of the knowledge of Chriſt Jeſus, that we may win him, and be found in him, not having our own righteouſneſs which is of the Law, but that which is through the faith of Chriſt.* Eph. 2. 7. Rom. 1.16. Phil. 3.8.

That

That in all eſtates and conditions we may learn to *live by faith.*

1. In regard of our *temporal* life, with all the various uncertainties of it, whether *Proſperity*, that by this grace of faith we may keep our hearts in an holy frame of humility, meekneſs, diſ-engagement from the world, and all outward confidences; or *Adverſity*, wherein this grace may ſerve to ſweeten our afflictions, to ſupport us under them, teaching us to profit by them, to bear them meekly, to triumph over them, aſſuring the heart, that nothing befals us but by the diſpoſal of God's Providence, who is infinitely wiſe and merciful, and faithful.

2. In regard of *Spiritual* Life, both for our *Juſtification*, that we may not expect it from our
Phil. 3. 9. own ſervices or graces: *Not having our own righteouſneſs, but that which is through the faith of Chriſt,*
2 Cor. 5. 15. *the righteouſneſs which is of God by faith.* And ſo
Phil. 1. 27. for the Life of *Sanctification*; that we may *not live unto our ſelves, but unto him who died for us, and roſe again:* That our *converſation may be as becometh the Goſpel of Chriſt, ſtanding faſt in one ſpirit, with one mind, ſtriving together for the faith of the Goſpel.* Always remembring, that we are not
1 Cor. 6. 20. our own, but *bought with a price*, and therefore ſhould make it our buſineſs to glorifie Chriſt *with our bodies and ſpirits, which are his.*

Jam. 2. 20. That he would work in us ſuch a *lively faith*, as may make us rich in good works, that we may
2 Cor. 9. 13 demean our ſelves *as becomes our profeſſed ſubjecti-*
Eph. 4. 2. chap. 5. 8. *on to the Goſpel of Chriſt; walking worthy of that vocation wherewith we are called*, as becomes

children

children of the light: Being *holy in all manner of conversation*; *Putting on the Lord Jesus Christ*; *exercising our selves unto godliness*: walking uprightly, *according to the truth of the Gospel, diligently following every good work*: Shewing out of *a good conversation, our works with meekness and wisdom*: That we may *adorn the Doctrine of God our Saviour in all things*: Considering that *we are created in Christ Jesus unto good works, that we should walk in them*: *Having our conversation in Heaven*; *walking worthy of the Lord unto all pleasing, being fruitful in all good works*. That every one of us *who professeth the Name of Christ, may depart from iniquity*: Because for *this reason was the Gospel preached to those that are dead in sin, that they may live according to God in the Spirit*.

1 Pet. 1. 15; Ro. 13. 14. 1 Tim. 4. 7. Gal. 2. 14. 1 Tim. 5. 10. Jam. 3 13. Tit. 2. 10. Eph. 2. 10. Phil. 3. 20. Gal. 1. 10. 2 Tim. 2. 19. 1 Pet. 4. 6.

That we may *give all diligence to add to our faith, virtue*; *and to virtue, knowledge*; *and to knowledge, temperance*; *and to temperance, patience*; *and to patience, godliness*; *and to godliness, brotherly kindness*; *and to brotherly kindness, charity*; *that these things being in us, and abounding, we may not be barren and unfruitful in the knowledge of our Lord Jesus Christ*, but may hereby clear up unto our selves the evidences of our calling and election.

2 Pet. 1. 5. 8.

That we may *deny all ungodliness and worldly lusts, living soberly, righteously, and godly in this present world, looking for that blessed hope, and that glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works*: considering

Tit. 2. 12, 13, 14.

1 Thes. 1: 7. ing that *he shall be revealed from Heaven with his mighty Angels, in flaming fire, to take vengeance on those that obey not his Gospel, who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his Saints, and to be admired of* Heb. 10. 28. *all them that believe in that day*: For if *he that despised Moses Law, died without mercy, under two or three witnesses; of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant an unholy thing; and hath done despite to the Spirit of Grace.*

1 Pet. 5. 10. That *the God of all Grace, who hath called us into his eternal glory by Christ Jesus, would make us perfect, stablish, strengthen, settle us.*

Col. 1. 23. That we may *continue in the faith, grounded and* Col. 2. 7. *setled, and not be moved away from the hope of the Gospel, being rooted, and built up, and established in* Heb. 12. 1. 2. *the faith: laying aside every weight, and the sin that doth so easily beset us: and running with patience the* Heb. 10. 23. *race that is set before us: Holding fast our profession* Joh. 15. 7. *without wavering; that we may abide in Christ, and* 2 Tim. 3. 14. *his words may abide in us: Continuing in the things which we have learned: Being faithful unto the* Rev. 2. 10. *death, that then he may bestow upon us a crown of life.*

That the *Word of Christ may dwell in us richly, in* Col. 3. 16. *all wisdom*: That we may *grow in grace, and in the* 2 Pet. 3. 18. *knowledg of our Lord and Saviour Jesus Christ*: Being Phil. 1. 11. *filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.* That 2 Tim. 2. 1 we may *be strong in the grace that is in Christ Jesus.*

That

That *having fought a good fight, and finiſhed our course, and kept the faith, we may receive the crown of righteouſneſs, which at the laſt day the Lord, the righteous Judge, will beſtow upon all thoſe that love his appearing.* That he would *carry us on through faith unto ſalvation.* 2 Tim. 4. 7. 8.

And becauſe, when we have reckoned all the duties we can, we ſhall leave out many particulars, therefore for the ſupply of thoſe which we cannot ſpecifie, we may uſe ſome general form anſwerable to that exhortation of the *Apoſtle*, that *whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any virtue, and if there be any praiſe, that we may think of, and do theſe things.* Phil. 4. 8.

Being *blameleſs, and harmleſs, the ſons of God without rebuke in the midſt of a crooked and perverſe nation, among whom we may ſhine as lights in the world.* Phil. 2. 15.

CHAP. XXIII.

Of Petitioning for Temporal *good things, Proviſion and Protection.*

NExt to *ſpiritual* good things, we are permitted to pray for thoſe matters which concern our *Temporal* welfare, anſwerable to that Petition in the Lords Prayer, *Give us this day our daily*

daily bread; under the expression of *daily bread*, we are to understand all those particulars that are either necessary or convenient for our natural life, in respect

Both of { Provision for / Protection of } us in our { Souls. / Bodies. / Callings. / Names. / Friends. / Estates. }

1. For our *Souls*; that God would be pleased to bless and continue to us the use of our wits and memories; that he would give us power to enjoy these temporal blessings; filling us with
Act. 14. 17. *gladness of heart*, with peace and serenity of mind, expelling from us all unnecessary cares, earthly sorrows, unprofitable dejections.

2. For our *Bodies*; that he would continue to us our health and strength, the free use of our senses and limbs, supplying, directing, blessing us in the use of all such means, as shall conduce to our preservation and well-being.

3. For our *Callings*; that he would furnish us with wisdom and abilities suitable to our several vocations, making us diligent and industrious in them, whereby we may be enabled in our places to promote his glory, and to be instrumental for the good of others; being *just towards all men*, and
1 Thes. 2. 10. *ready to serve one another in love*. And because without his blessing it will be *in vain for us to rise up*
Gal. 5. 13. *early, and to sit up late, and to eat the bread of care-*
Ps. 127. 2. *fulness*; therefore we should likewise pray, that he
Deut. 28. 8. would bless our endeavours, and *all that we set our*
Ps. 90. 17. *hands unto*: *Prospering the work of our hand upon us.*

4. For

4. For our *Names*, that he would take care of our reputations, reſtraining others from reproaching and ſlandering of us, and reſtraining us from ſcandalous ſins, and appearances of evil; that he would teach us to behave our ſelves ſo wiſely and circumſpectly, that we may bring credit to our perſons and profeſſions, growing in favour both with God and man. That he would deliver us from thoſe *whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.* Pſal. 57. 4.

5. For our *Friends*; that he would raiſe up for us ſuch as may be kindly affectioned to us, bleſſing us in all our near relations, kindred, families, friends, neighbours, acquaintance, continuing to us the help and comfort that we have by them.

6. For our *Eſtates*; in reſpect, 1. Of *Liberty*, that he would ſtill preſerve us in our wonted freedom, from bondage, captivity, impriſonment. 2. That he would be pleaſed to reſtore and continue that precious bleſſing of *Peace*, both in our Nations, Towns, Families, Converſations. 3. That he would make us *plenteous* in the *fruit of our ground, and in the encreaſe of our cattel*: Crowning the year with his goodneſs, opening to us *his good treaſures, the heavens*; putting a force and efficacy into their influences, and fruitfulneſs into the earth; that it may yield us *the ſtaff of bread*, to *ſtrengthen our hearts*; that he would always ſupply us with *food convenient for us*; ſo much as may with ſobriety ſerve to convey us through this earthly Pilgrimage. Deut. 28. 4. Verſe 11. Verſe 12. Hoſ. 2. 21. Pſ. 104. 15. Prov. 30. 8.

In brief, That he would be pleaſed to bleſs unto us the things we have, and beſtow upon us the things we want.

And

And as we ſhould beſeech God to *provide* for us, ſo likewiſe to *protect* us in all theſe reſpects, more eſpecially according to thoſe divers ſeaſons wherein our Prayers are to be framed, whether
Pſal. 74. 16. for the *Day* or *Night*; for *the day is his, the night*
Pſal. 119. 91. *alſo is his, he hath prepared the light and the Sun: They continue ſtill according to his Ordinances; for*
Pſal. 104. 30. *all things ſerve him.* 'Tis he that *turneth darkneſs*
Pſal. 63. 2. *into light, and renews the face of the earth.*

1. For our *Morning*-Addreſſes, *O God, thou art my God, early will I ſeek thee; my ſoul thirſteth for thee, my fleſh alſo longeth after thee*: We ſhould herein petition for his *protection* of us the day following, that he would watch over us for good, by his Fatherly Providence; and defend us from all thoſe ſins and dangers to which we are expoſed, that we may not be enſnared by any of thoſe temptations which we ſhall meet with; that he would *give his Angels charge over us, to keep us in*
Pſal. 91. 11. *all our ways.*

That he would be pleaſed ſo far to afford us his aſſiſtance and direction, that we may glorifie his Name both in our *Thoughts, Words*, and *Actions*; and to this end, that he would put good meditations into our minds, and holy deſires into our
Pſal. 51. 6. hearts, *truth into our inward parts*; that he would *ſet a watch before our mouths, and keep the door of our lips*, that we offend not with our tongues;
Pſal. 141. 3. that *no corrupt communication may proceed from*
Eph. 4. 29. *us, but ſuch as is good to the uſe of edifying, and may adminiſter grace to the hearts*: that amongſt our other buſineſſes and employments, we may not forget that one thing which is moſt neceſſary:

But

But may be more eſpecially careful about all ſuch matters as may prepare us for our appearance before him, and further us in that reckoning which we are to make at the great day of accounts.

That we may *walk circumſpectly, not as fools, but as wiſe:* Conſidering that *God is about our paths, and is acquainted with all our ways: Every thing being naked and open* unto the eyes of that dreadful Majeſty, before whom all the world muſt be judged at the laſt day: That we may *redeem the time, becauſe the days are evil:* Improving the preſent opportunity of our health, peace, and proſperity, unto the beſt advantage of our ſpiritual well-being, in this our day, conſidering the things that belong unto our peace. Eph. 5. 15. Pſal. 139. 3. Heb. 4. 13. Eph. 5. 16.

That we may be wiſe and modeſt in our carriage, humble, and moderate in our paſſions, temperate and ſober in our diet, diligent and cheerful in our buſineſs.

That he would give us *ſucceſs* in all our honeſt undertakings, make us wiſe and proſperous in them: That the *glorious Majeſty of the Lord our God may be upon us, proſpering the work of our hands.* So *Abrahams* ſervant, O *Lord my God, I beſeech thee ſend me good ſpeed this day, and ſhew kindneſs unto me*, &c. It is he alone that muſt *work all our works in us*, and for us: *The way of man being not in himſelf; neither is it in him that walketh, to direct his ſteps.* That he would therefore lead us in the way that we ſhould go; teaching us to make ſtraight paths to our feet; and the rather, becauſe we are now faln under a crooked and perverſe generation: that he would counſel and guide us in all our doubts and difficulties. Pſal. 90. 17. Gen. 24. 12. Iſa. 26. 12. Jer. 10. 23.

That he would enable us every day to proceed ſomewhat forward in our ſpiritual growth, to get the maſtery over our own evil hearts and affections: To renew and practiſe all thoſe holy purpoſes and reſolutions which we have formerly made; that proceeding from grace to grace, we may at length come to be perfect in Chriſt Jeſus.

2. In our *Evening*-prayers we ſhould likewiſe petition him for his peculiar protection over us
Pſal. 42. 8. the night following, becauſe he *hath commanded his loving-kindneſs in the day-time; therefore in the night ſhall our ſong be with him, and our prayer unto the God of our life.*

It is the frailty of our natures, to need a continual reparation of our ſtrength by ſleep. But God is *the keeper of Iſrael, who neither ſlumbereth*
Pſal. 121 4. *nor ſleepeth*; and therefore we ſhould beſeech him,
Pſal. 34. 7. that he would *wake for us*, watch over us for
Pſal. 91. 5. good. Commanding his *Angels to encamp round about us*, that we may not be *afraid of any terrors*
Pſal. 4. 8. *by night*, but may *lye down in peace, and ſleep, and*
Pſal. 127. 2. *that he would make us to dwell in ſafety*: That he *who gives his beloved ſleep*, would refreſh us with quiet reſt; that we may *hear of his loving kindneſs*
Pſal. 143. 8. *betimes in the morning, for in him is our truſt.*

That in the time of our waking, he would fill our ſouls with the meditations of himſelf; that he would teach us to *commune with our own hearts*
Pſal. 139. 12. *upon our beds, and be ſtill.* To remember his All-ſeeing eyes, that *the darkneſs hideth not from him, but the night ſhineth as the day, the darkneſs and light to him are both alike.*

That though perhaps we have fooliſhly waſted the

the day paſt, amongſt the many other days of our lives, which he hath allotted for our repentance and amendment; yet that he would ſtill be graciouſly pleaſed out of his free bounty to continue his former protection and care over us, to refreſh us with ſufficient reſt, that thereby we may be enabled to do him better ſervice in the duties of the following day: Expreſſing our deſires of *commending our ſpirits* and bodies *into his hands who hath redeemed us, and is the Lord God of truth.* Pſal. 31. 5.

That by our ſleep this night, we may be put in mind of our laſt ſleep by death, of *the days of darkneſs, which ſhall be many*; of that time which will ſhortly come, when theſe our bodies ſhall be ſtretched on a bed of earth, that *when a few days are come, we ſhall go into the place whence we ſhall not return.* That many go well to bed, and never riſe again till the day of Judgment; that every day which paſſeth over us, does bring us nearer to our laſt day, our diſſolution, and that dreadful Judgment, when we muſt give a ſtrict account of all our actions, and receive an eternal doom, according to the works which we have done; that theſe conſiderations may make us walk warily, as being in continual expectation of the time of our departure; that we may labour to grow better, as we grow older: that the nearer we come to our latter ends, the nearer we may approach to him and his glory. Eccl. 11. 8. Job 16. 22.

That if he hath determined to take us out of the world, before we have another opportunity of approaching unto him in this holy duty, that then he would be pleaſed to pardon our ſins, and ſave our ſouls.

CHAP. XXIV.

Concerning Interceſſion, more General, both Ordinary and Occaſional.

NExt to praying for our ſelves, we ſhould likewiſe be careful to *intercede* for others, becauſe we are all fellow-members of one body, and *the members ſhould have the ſame care one of another.*

2 Cor. 12. 25.

Theſe interceſſions are either { General. Special. Particular.

Pſal. 122. 6. 1. *General.* For the whole Catholick Church Militant here on earth, diſperſed over the face of Eph. 6. 18. the whole world: That peace and mercy may be upon the *Iſrael* of God, that he would *give his* 2 Theſ. 3. *Goſpel a free* and an *effectual paſſage* proſpering it 1, 2. where it is, and ſending it where it is not: *That it may be delivered from unreaſonable and wicked men:* Iſa. 49. 16, That his *delight may be in Mount Sion:* That *he* 17. *would grave her on the palms of his hands, and let her walls be continually before him, that her builders may make haſte, and that he would cauſe her deſtroyers, and ſuch as would lay her waſte, to depart from her:* That he would be merciful unto all his Elect Pſ. 67. 1, 2. people, *and bleſs them, and cauſe his face to ſhine upon them, that his way may be known upon earth, and his ſaving-health among all Nations.*

That he would enlarge the borders of Chriſts Act. 2. 47. Kingdom, and *add daily to the Church ſuch as ſhall* Luk. 1. 79. *be ſaved: Enlightning thoſe that ſit in darkneſs, and in the ſhadow of death, and guiding their feet into the way of peace.*

And

And here we may derive arguments from those many promises that are made in Scripture to this purpose: That he would give unto Christ *the heathen for his inheritance, and the uttermost parts of the earth for his possession.* Psal. 2. 8.

That *the mountain of the Lords house shall be established on the top of the mountains, and shall be exalted above the hills, and all Nations shall flow unto it.* Isa. 2. 8.

That *the whole earth shall be filled with the knowledg of the Lord, as the waters cover the Sea.* Isa. 11. 9.

That *the worm Jacob shall thresh the mountains, and make the hills as chaff:* Speaking of the Kingdom of Christ under the Gospel. Isa. 41. 14, 15.

That *all the ends of the earth shall see the salvation of God.* Isa. 52. 50.

That *all the Kingdoms of the world shall become the Kingdoms of the Lord, and of his Christ.* Rev. 11. 15.

And to this purpose, that he would afford the means that are requisite to this end, that he would inform the ignorant, reclaim the erroneous, encourage the backward, strengthen the weak, bind up the broken, succour the tempted, comfort the sorrowful, restore the sick, deliver the prisoners, relieve the needy, break every yoke of the oppressor, and hasten the coming of his Kingdom.

That he would sanctifie the several gifts distributed in the Church, *for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledg of the Son of God, unto a perfect man, to the measure of the stature of the fulness of Christ; From whom the whole body fitly joined together, and compacted by that which every* Eph. 4. 12, 16.

joynt ſupplieth, according to the effectual working in the meaſure of every part, may encreaſe and edifie it ſelf in love.

2. *Special* Interceſſion { Ordinary. / Occaſional. } may be either

1. In *Ordinary*, or common, we are to pray for the Nations uncalled, whether { Jews. / Infidels. }

1. For *Jews*; that God would *perſwade* Sem
Gen.9.27. *to dwell in the tents of* Japhet; that he would not forget his old loving-kindneſs to his firſt-born, the ſeed of *Abraham his friend*; that he would
Am. 9.11. *raiſe up the Tabernacle of* David, *which is fallen, and cloſe up the breaches thereof*; and *make Jeruſalem a praiſe upon the whole earth*: that he would
Pſal.51.18. *do good in his good pleaſure unto Sion*; *and build up*
Zac.12.10. *the walls of Jeruſalem*: that he would *open their eyes to ſee him whom they have pierced*: that the
Mat.27.25 *merit*, and not the *guilt of his blood may be upon them and their children.*

2. For the uncalled *Gentiles*, whom he hath decreed to ſalvation, who are without the pale of the viſible Church, that God would viſit them with the day-ſpring from on high, ſend forth his everlaſting Goſpel amongſt them, and *bring in the*
Ro. 11.25. *fulneſs of the Gentiles*, and make us all one ſheep-
See before. fold, under one ſhepherd, according to thoſe many promiſes which he hath made to this purpoſe.

Amongſt the Nations that are *called*, we are to pray more eſpecially for them to whom we are allied by Neighbourhood, League, Religion, *&c.*
Gal.6 10. But chiefly for *thoſe of the houſhold of faith*, the Nations and Families that call upon his Name.

Let

Let all thoſe that put their truſt in thee, rejoice; let them ſhout for joy, becauſe thou defendeſt them; let them alſo that love thy Name, be joyful in thee; for thou, Lord, wilt bleſs the righteous; with favour wilt thou compaſs him as with a ſhield. Pſal. 5. 11. 12.

O continue thy loving-kindneſs to them that know thee, and thy righteouſneſs to the upright in heart. Pſal. 36. 10.

Let them that ſeek thee, rejoice and be glad in thee: let ſuch as love thy ſalvation, ſay continually, The Lord be magnified. Pſal 40. 16.

Do good, O Lord, unto thoſe that be good, and to them that be upright in their hearts; and let peace be upon Iſrael. But above any other, we are to pray more eſpecially for *our own Nation*, the land of our Nativity; to which, as we have a nearer relation, ſo ought we to have a greater affection: That God would pardon our crying ſins, purge away our corruptions, heal our diſtempers: That he would remove the Judgments under which we ſuffer, and prevent thoſe which we have moſt juſtly deſerved: That he would continue to us the Mercies we enjoy, and beſtow upon us the bleſſings we want.

That he would teach us to obſerve and underſtand his meanings towards us in all his publick diſpenſations, that we may accordingly apply our ſelves to meet him in his ways.

That he would ſanctifie unto us every condition, and make us wiſe by the examples of others; that we may be willing to *learn righteouſneſs, when his Judgments are abroad in the world: To hear his rod, & who hath appointed it*; as knowing, that every *judgment* hath as well a *noiſe* to inform, as a *blow* to *correct*; and that if we will not amend by the *ſound* Iſa. 26. 9. Mic. 6. 9.

of them upon *others*, we ſhall feel the *ſmart* of them our *ſelves*.

Theſe are ſome of the general heads, which *ordinarily* may be inſiſted upon, and enlarged in our Interceſſions for National Mercies: upon occaſion of any extraordinary want or judgment, we ought in a more particular manner to frame our petitions according to the preſent condition of a people in regard of any publick neceſſity; but chiefly in reſpect of thoſe three principal Judgments, War, Famine, Peſtilence.

Againſt *War*. 1. In times of *War*, that He would take care for the Intereſt of his own People and Cauſe, in the midſt of all confuſions: That he would *behold the tears of thoſe that are oppreſſed, and have no comfort*: that he would be *ſtrength to the poor, and to the needy in their diſtreſs; a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones is as a ſtorm againſt the wall*: That *upon all the glory there may be a defence*: That he would *conſider their troubles, and know their ſouls in adverſity*, and not ſhut them up in the hand of their enemies: That they may not any longer hear the ſound of *the Trumpet, and the alarm of War*.

Iſa. 25. 4. Iſa. 4. 5. Pſal. 31. 7, 8. Jer. 4. 19.

That he would remove that Judgment from them, and let them not *fall into the hands of them* whoſe mercies are cruel. He can *make war to ceaſe in all the world, breaking the bow, and cutting the ſpears in ſunder*; and he hath promiſed a time when men ſhall *beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks, when nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more*. He is the great Peace-maker, the Prince of Peace, who did *find out a way hidden from*

2 Sam. 14. 14. Pſal 49. 9. Iſa. 2. 4. Col. 1. 26.

from ages and generations, to reconcile the sinful world unto himself. He can bring light out of darkness, and settlement out of confusion. He can with a word of his mouth rebuke and allay the tempestuous winds and seas. He can *still the raging of the seas, the noise of the waves, and the madness of the people.* He can *create peace*, where there is no pre-existent disposition or preparation towards it. He can make the wrath of man turn to his praise, and when he pleases, he can restrain it: That he would *think thoughts of peace towards us, and not of evil, to give us an expected end.* Psal 65. 7. Jer. 19. 11.

That he would repair the desolations that have been hereby occasioned: That he would *sow* the waste places *with the seed of man and of beast*; and as he hath formerly *watched over them, to pluck up and to destroy*; so he would now *watch over them to build and to plant.* Jer. 31. 27.

To this purpose the whole Book of *Psalms* does abound with many petitions and complaints.

O let the wickedness of the wicked come to an end; *but establish thou the just. Shew thy marvellous loving-kindness, O thou that savest by thy right hand them that put their trust in thee, from such as rise up against them. Let not those that wait on thee, be ashamed. Redeem Israel, O God, out of all his troubles.* Psal. 7. 9. Psal. 17. 7. Psal. 25. 3. 22.

O God, thou hast cast us off; *thou hast been displeased, O turn thy self to us again. Thou hast made the land to tremble, thou hast broken it: heal the breaches thereof, for it shaketh. Thou hast shewed thy people hard things*; *thou hast made them to drink the wine of astonishment. Give us help from trouble, for vain is the help of man.* Psal. 60. 1, 2. Verse 11.

Let God arise, and let his enemies be scattered; *let them also that hate him, fly before him.* Psal 68. 1.

O

Pſal. 74. 19, 22. *O deliver not the ſoul of thy Turtle unto the multitude of the wicked: forget not the Congregation of the poor for ever. O let not the oppreſſed return aſhamed; let the poor and needy praiſe thy Name. Ariſe, O God, plead thine own cauſe, &c.*

Pſ. 79. 4, 5. *We are become a reproach to our Neighbours, a ſcorn and deriſion to them that are round about us. How long, Lord, wilt thou be angry for ever? Shall thy jealouſie burn like fire? O remember not againſt us our former iniquities, let thy tender mercies ſpeedily prevent us, for we are brought very low. Help us O God of our ſalvation, for the glory of thy Name deliver us, and purge away our ſins for thy Names ſake.*

Pſal. 86. 14. *O God, the proud are riſen againſt me, and the aſſemblies of violent men have fought againſt my ſoul, and have not ſet thee before them. But thou, O Lord, art our God, full of compaſſion, and gracious, long ſuffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me: Give thy ſtrength unto thy ſervant, and ſave the ſon of thine*

Pſal. 94. 2. *handmaid. Shew me ſome token for good, that they which hate me, may ſee it, and be aſhamed, becauſe thou, Lord, haſt holpen me, and comforted me.*

Pſal. 102. 13. *Ariſe, O Lord, and have mercy upon Sion: for the time to favour her, yea, the ſet-time is come.*

2. Againſt *Famine.* 2. In times of *Famine.* We ſhould pray that our *land may yield us bread without ſcarceneſs.* That he

Deut. 8. 9. Ezek 5. 16 Hoſ 2. 9. Amos 4. 6. Iſa 9. 20 would not ſend upon us *the evil arrows of famine, nor break our ſtaff of bread, nor take away our corn in the time thereof; nor afflict us with cleanneſs of teeth,* when men ſhall *ſnatch on the right hand, and be hungry; and ſhall eat on the left hand, and ſhall not be ſatisfied, but every man ſhall eat the fleſh of his own*

Lam. 4. 9. *arm.* When we ſhall *pine away, and be ſtricken through*

through for want of the fruits of the earth; when we *ſhall eat bread by weight and with care, and drink water by meaſure and with aſtoniſhment*: When the *Land ſhall mourn, and every one that dwelleth therein ſhall languiſh, with the beaſts of the field, and the fowls of the Heaven*: When the *Husbandman ſhall be aſhamed, and the Vine-dreſſer ſhall howl, becauſe the harveſt of the field is periſhed*: *The fig-tree ſhall not bloſſom, neither ſhall fruit be in the Vine; the labour of the Olive ſhall fail, and the fields ſhall yeild no meat: the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls*: When we ſhall *ſow much, and bring in little*: When we ſhall *eat, and not have enough; drink, and not be filled, cloath our ſelves, and not be warm.* Ez. 46.16. Hoſ. 4. 3. Joel 1. 11. Hab. 3.17. Hag. 1.6.

That he would according to his promiſe, *abundantly bleſs our proviſion, and ſatisfie our poor with bread*: That our *Garners may be full and plenteous, affording all manner of ſtore*: That he would *hear the Heavens, and let them hear the Earth, and the Earth hear the Corn, and the Wine, and the Oyl, and that they may hear his people.* Pſ. 132.15. Pſ. 144.13. Hoſ. 2.21, 22.

Now becauſe Famine is uſually occaſioned, either by *immoderate rain* or *drought*, therefore in our interceſſions againſt this *National* Judgment, we may frame our Petitions more immediately againſt each of theſe, as neceſſity ſhall require.

1. Againſt *immoderate rain*: That God would remember the Covenant which he hath made, & though our *wickedneſs be very great upon the earth*, ſo that he might juſtly *repent that he hath made us*, and now again reſolve *to deſtroy us from the face of the earth*; yet he hath promiſed, *that he will not any more cut off all fleſh by the waters of a flood, neither* Gen. 6.5,6. Gen. 9.11.

ſhall

shall there any more be a flood to destroy the earth.

Joel 2. 23. That he would *give us the former and the latter*
Prov. 28. 3. *rain moderately*, and not punish us with a *sweeping rain which leaveth no food.*

Gen 7. 11. 'Tis he alone by whom *the windows of heaven are*
Job 5. 10. *opened*, who *giveth rain upon the earth, and sendeth*
Isa. 50. 3. *waters upon the fields*; who *clotheth the heavens with blackness, and maketh sackcloth their covering*: Who
Am. 5. 8. *calleth for the waters of the sea, and poureth them out*
Job 36. 27. *upon the face of the earth*; He *maketh small the drops of water; they pour down rain according to the vapour thereof, which the clouds do drop, and distil upon men abundantly*: *He covereth the light with clouds, and commandeth it not to shine; He commandeth the clouds*
Psal. 78. 23. *from above, and openeth the doors of heaven.*

That he would so order all those things which
Ps. 67. 6, 7. are at his disposal, as that *the earth may yield her encrease, and all the ends of the earth may fear him.*

a Against *Drought.* 2. Against *Drought*; That he would *open to us*
Deut. 28. 12. *the good treasures of heaven, and give rain to our land in its season, and bless the labour of our hands.* He is *the Father of the rain, and does beget the drops of dew*; *the bottles of heaven* are at his command, to open &
Job 38. 28. shut them as he pleases: He *binds up the waters in*
Verse 57. *thick clouds, and the cloud is not rent under them.* 'Tis
Job 26. 8. he that does *stay the heavens over us from dew, and*
Hag. 1. 10. Am. 4. 7. *the earth from his fruits.* Who doth *with-hold the rain from us, causing it to rain upon one city, and not upon*
Joel 1. 12. *another*: It is by his command that *the Vine-tree is dried up, and the fig-tree languisheth, and all the trees of the field are withered*: The *seed is rotten under the clods, the garners are laid desolate, the barns are bro-*
Verse 17. *ken down; for the corn is withered; the beasts groan, and*

the

the herds of cattel are perplexed, becauſe they have no paſture, and the flocks of ſheep are made deſolate. Verſe 18.

'Tis at *his command that the clouds do not rain upon us:* he makes *the heavens over us to be braſs, and the earth under us to be iron, and the rain of our land to be powder and duſt:* he cauſes *the land to mourn, and the herbs of every field to wither:* When *the ground is chapt for want of rain;* when *the plowmen are aſhamed, and cover their heads;* when *the wild aſſes do ſtand in the high-places, and ſnuff up the wind like Dragons, and their eyes do fail becauſe there is no graſs.* Iſa. 5. 6. Deut. 28. 23, 24. Jer. 12. 4. chap. 14. 4. Verſe 6.

And therefore unto him it is that we muſt make our addreſſes, for help and ſupply in all ſuch exigences: That when *heaven is ſhut up, and there is no rain, becauſe of our ſins againſt him; Yet if we ſhall pray unto him, and confeſs his Name, and return from our ſins when he afflicts us, That then he would hear in heaven, and forgive the ſins of his ſervants, and teach them the good way wherein they ſhould walk, and give rain unto the land which he hath beſtowed upon them for an inheritance.* 1 King. 8. 35, 36.

Are there any among the vanities of the Gentiles, that can cauſe rain? or can the heavens give ſhowers? art not thou he, O Lord, our God? therefore we will wait upon thee, for thou haſt made all theſe things. Jer 14. 22.

That he would open the windows of heaven. and *cauſe the rain to come down in his ſeaſon, and let there be ſhowers of bleſſing, making graſs to grow for the cattel, and herbs for the ſervice of men:* That we may *fear the Lord our God, who giveth us rain, both the former and the latter in its ſeaſon, reſerving unto us the appointed weeks of harveſt.* Ezek. 34. 26. Pſal. 104. 14. Jer. 5. 24.

3. In times of *Peſtilence:* That he would (according 3. Againſt *Peſtilence.*

Psal. 91. 3, 5, 6. ing to his purpose) *deliver us from the noisom Pestilence: that we may not be afraid of terror by night, nor for the arrow that flyeth by day, nor for the pestilence that walketh in darkness, nor for the destruction* Verse 10. *that walketh at noon-day; that no evil befal us, nor any plague come nigh our dwellings:* That he would 1 Chron. 21. 27. *command his destroying Angel to put up his sword again into the sheath thereof.*

1 King. 8. 38. That he would teach us to *see the plague of our own hearts,* and to return unto him with unfeigned repentance, that he may return unto us in mercy & compassion, and pardon our sins, & heal our land.

Jer. 47. 6. *O thou sword of the Lord, how long will it be e're thou be quiet? put up thy self into thy scabbard, rest, and be still.*

Job 6. 4. That *the arrows of the Almighty may not be* any longer *within us,* nor *the poyson thereof drink up our spirit.*

Jer. 9. 21. That *death may not come up into our windows, nor enter into our palaces, to cut off the children from without, and the young men from the streets;* that he would Isa. 14. 23. not *sweep us away with the besom of destruction*; but Isa. 57. 18. would be pleased now at length *to heal us, and to restore comfort unto us, and to our mourners.*

Ps. 90. 7, 8. *We are consumed by thine anger, and by thy wrath we are troubled; thou hast set our iniquities before thee, and our secret sins in the light of thy countenance; return, O Lord, how long? and let it repent thee con-* Ver. 13, 14. *cerning thy servants. O satisfie us early with thy mercies, that we may rejoyce and be glad all our days.*

For the better strengthning of our faith and fervency in our intercessions for any national mercy, we may back our requests with some of those Arguments which the Scripture does afford to this purpose.

God

God hath ſtiled himſelf *a refuge for the oppreſſed, a refuge in time of trouble, and that he will never forſake them that ſeek him.* Pſ. 9. 9, 12.

He is *a preſent help in trouble*, and hath proclaim'd himſelf to be a God that *hath pleaſure in the proſperity of his ſervants.* Pſal. 46. 1. Pſ. 35. 27.

He hath promiſed, that *the poor ſhall not always be forgotten; the patient abiding of the meek ſhall not periſh for ever. But he will redeem their ſouls from deceit and violence; he heareth the poor, and deſpiſeth not the priſoners.* Pſal. 9. 18. Pſal. 72. 14. Pſal. 69. 33.

He hath ſaid, that *he will not always* contend with the children of men, *leſt their hearts ſhould faint, and their ſpirits fail within them.* But *when their power is quite gone*, then it ſhall repent him for his ſervants; when there is *no other to help or uphold, then the arm of the Lord ſhall bring ſalvation.* Iſa. 57. 16. Deut. 32. 36. Iſa. 63. 5.

He hath aſſured us, that if we *commit our way unto the Lord, and truſt in him, he will bring it to paſs: That the meek ſhall inherit the earth, and delight themſelves in the abundance of peace: That the upright ſhall not be aſhamed in the evil time, and in the days of Famine they ſhall be ſatisfied: That though the wicked doth watch the righteous, and ſeek to ſlay him, yet the Lord will not leave him in his hand, nor condemn him when he is judged. But if we wait on the Lord, and keep his way, he will exalt us to inherit the land. That the ſalvation of the righteous, is of the Lord, who is their ſtrength in time of trouble. The Lord ſhall help them, and deliver them; he ſhall deliver them from the wicked, and ſave them, becauſe they truſt in him.* Pſal. 37. 5. Verſe 11. Verſe 19. Verſe 32. Verſe 33. Verſe 34. Verſe 39. Verſe 40.

He hath promiſed, that *the rod of the wicked ſhall not always reſt upon the lot of the righteous.* Pſal 125. 3.

The

The Scripture is very copious in ſuch expreſſions as may afford Arguments to this purpoſe, beſides thoſe that were mentioned before in the fourth Chapter, which are properly reducible to this place.

CHAP. XXV.

Of Particular Interceſſion for our ſeveral Relations.

Particular Interceſſion may be diſtinguiſhed into two ſorts { Ordinary. / Occaſional.

By *Ordinary*, I underſtand our prayers for thoſe *particular perſons* whom we are bound in our common and uſual courſe to remember, as we ſhould all thoſe to whom we are *tied* by any *near* relation, whether of { Order. / Friendſhip, or Enmity. / Neighbourhood, or Converſe.

See fifth Com. before.

1. For the relation of *Order*. Theſe are either publick and *Political*, or private and *Oeconomical*.

1. Concerning our *Publick* relations: the Apoſtle does enjoin us to pray *for Kings, and all that are in authority that we may lead a quiet and peaceable life* 1 Tim. 2.2. *in all godlineſs and honeſty*: that he would give unto them wiſe and *underſtanding hearts, to judg their* 1 King. 3.9 *people, & to diſcern between good and bad.* That they Rom. 13.3. may be a *terror* only *to evil-doers*, but an encouragement to thoſe that do well. That he would Iſa. 46.23. (according to his promiſe) make them *nurſing fathers*,

Church and people, that they may prove friends to his friends, and enemies to his enemies. Considering, that *those who rule over men, must be just, ruling in the fear of the Lord.* 2 Sam. 23. 3.

That they may *know the God of their fathers, and serve him with a perfect heart, and with a willing mind*; that it may be well with them, and their posterity after them. 1 Cron. 28. 9.

That he would make them believe, and to consider, that 'tis not only their *duty*, but their *honour*, and their *interest*, to promote the power and the reputation of Religion.

For all publick *Counsellors* and *Judges*; that he would make them wise and upright, and successful in the discharge of all those difficult businesses that they are called unto; that they may not *turn judgment into wormwood*, by unjust decrees; nor into *vinegar by long delays*: that he would be unto them both a *Sun* and a *Shield*, a Sun to *direct* them, and a Shield to *protect* them in all their ways; 'tis he alone who is able *to instruct Magistrates, and teach Senators wisdom*; that he would remove from them all negligence, cowardize, prejudice, self-ends, or whatsoever may hinder them in the free and equal administration of justice: that *judgment may run down as a river, and righteousness as a mighty stream.* Amos. 5. 7. Prov. 10. 26. Psal. 48. 11. Psal. 105. 22. Am. 5. 24.

For the *Nobility* and *Gentry*: That he would endow them with such virtue and spiritual graces, as can only truly enoble them, whereby they may be made the children of God, and heirs of Heaven: that they may strive to become as eminent members in the *Mystical* Body, as they are in the *Civil*.

For all inferior Magistrates; those more especi-

ally under whose Jurisdiction we live, that they
Exod. 18. 21. may be *men of courage, fearing God,* wise and faithful in their places, *Haters of reward, and without respect of persons.*

See before in. the duties of the 2 & 4 Commandment.

For *Ministers*: More particularly, those to whose charge we belong. That God would root out of the Church all ignorant, scandalous, factious Ministers, and *send forth faithful labourers into his harvest*; that he would give unto all his people *Pastors after his own heart*, such as may be peaceable,
Mat. 9. 38. Jer. 3. 15. and gracious in their lives, painful and powerful in their Doctrine, such diligent watchmen as may
Col. 4. 17. with wisdom and fidelity discharge the office committed to them, *taking heed to their Ministry to fulfil it.* That they may not prostitute their holy callings, to serve the interests of men; but may be truly conscionable both in their lives and Ministry, that they may *save themselves, and them that hear them*: that he would support them under all oppositions and contempt that they meet with.

For all *Nurseries* of good Learning and true Religion, that he would purge and reform them from all their corruptions, uphold and encourage them against the opposition of all unreasonable men.
Mat. 15. 13. That he would *root up every plant which our Heavenly Father hath not planted.* That he would *take*
Joh. 15. 2. *away those branches which bear no fruit, and purge those which do bring forth fruit, that they may bring forth more* that those places may abound in *trees of*
Isa. 61. 3. *righteousness*, which being *planted by the rivers of*
Psal. 1. 3. *water, may bring forth their fruit in due season*: that
Can 4. 16. he would *blow upon those Gardens, that the spices thereof may flow out.* That he would water them with

with the dow from Heaven, and make them flouriſhing and fruitful.

That he would *caſt ſalt into thoſe fountains, and heal the waters therof both from death and barrenneſs*, That from thence may proceed ſuch wholſom ſtreams as may refreſh the thirſty corners of the Land, that thoſe *fountains may never be dried up*, and that they may not *ſend forth bitter waters*. 2 King 2. 21. Hoſ. 13. 15. Jam. 3. 11.

For the *Common people*: That he would make them humble, peaceable, charitable, ſtedfaſt in the faith, not ſo eaſily carried about with every wind of Doctrine: zealous for the eſtabliſhment of peace and truth: That he would diſpel thoſe Miſts of Ignorance and Profaneneſs which do ſo much abound in many corners of the Nation.

That all orders & degrees of men in their ſeveral *places* & *callings*, may join together for the glorifying of his name, the eſtabliſhment of peace and juſtice, & the propagation of his Truth & Goſpel.

2. We ſhould intercede for our *private* or domeſtical relations; for thoſe to whom we are tyed by blood and affinity, for *our brethren and kindered according to the fleſh*; that God would make them near unto him by *grace*, as they are unto us by *nature*; that they may be all careful *to do the will of our heavenly Father*; and by that means become the *brethren and kindred of Chriſt*: That we may be ready to expreſs our mutual affections to one another, by a ſpecial care and endeavour to promote our ſpiritual well-beings. See before in the fifth Commandment. Rom. 9. 3. Mat. 10. 50.

Beſides the relations of *Order*, we ſhould likewiſe pray for thoſe to whom we are related.

By any ſpecial friendſhip or kindneſs; for thoſe

that do remember us in their prayers: for such as have been any ways instruments of our good, either in our souls, Bodies, or estates: That God would remember them for good in the day of their trouble, and recompence them an hundred fold into their own bosoms, for all the kindness that we have received from them.

Psal. 35. 13, 14. And so on the contrary, for our *Enemies*, because their sins do particularly concern us, that their offences against us *may not be laid to their charge*; that he would take pity on such as hate us without a cause, & convert their souls unto himself; and that we may consider them as his instruments in all the wrongs & oppositions which we suffer from them.

Mat. 5. 44. Act. 7. 60.

And lastly, For those that are near unto us by *neighbourhood* and familiar converse. The Towns, societies, families, to which we belong, that we may live at peace & unity amongst our selves, faithfully discharging our several duties, adorning our *professions, considering one another to provoke unto love and good work*; & that he would be pleased to *dwell with us*, to manifest the tokens of his presence amongst us; to let the *light of his countenance* shine ever upon us, whereby we may be fill'd with righteousness, and peace, & joy in the holy Ghost; that we may be able cheerfully to serve him in our places, and patiently to wait for his *glorious appearing*.

CHAP. XXVI.

Of occasional Intercession for those who are afflicted either in mind or Body.

OCcasional intercession, is when we pray for such persons as suffer under any special trou-

trouble or affliction, in whose behalf we may petition in the general, That God would give them *patience* under their afflictions, *profit* by them, and in his good time ease and *deliverance* from them. Of Patience. See before in the first Commandment.

That God would enable them with quietness and contentment to submit themselves unto every condition which he shall think fittest for them, as believing and considering.

1. That he is the Author of all the miseries which we suffer. *Affliction cometh not forth of the dust, neither doth trouble spring out of the ground.* Job 5.6.

2. That *He makes every thing beautiful and seasonable*; whatsoever comes to pass by his *wise Providence*, is far better than *human wisdom* could possibly contrive, even those *events* which do most of all thwart our *private hopes* and *desires* (could all *circumstances* be duly considered) would appear to be most comely and beautiful; & therefore we have reason with *lowliness* and *humility* to submit unto his *wise Providence*, & in all our troubles & confusions, to acknowledg, that *great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints. I Know, O Lord, that thy judgments are right, & that thou in faithfulness hast afflicted me.* Ecc. 3.11. Rev. 15.13 Psal. 110. 75.

3. We have most justly deserved all that we suffer: *Thou, O Lord, art just in all that is brought upon us, for thou hast done right, but we have done wickedly.* The least mercy we enjoy, is far greater than our deserts; and the greatest misery we suffer, is far less than our sins. *Shall we receive good from the hand of God, and shall we not receive evil?* Neh. 9.33. Job. 2.10.

4. That these afflictions are the signs and effects of his love; *for whom he loveth, he chasteneth, and* Heb. 12.6.

correcteth every ſon whom he receiveth.

5. That every thing ſhall in the iſſue prove for the beſt to them that love him. And that, though *all chaſtning for the preſent be grievous, nevertheleſs afterward it yieldeth the peaceable fruit of righteouſneſs to them that are exerciſed thereby.*

Verſ. 11.

That they may labour to make the right uſe of their troubles, to *ſearch and try their ways, and turn to the Lord. To humble themſelves under his mighty hand, that he may exalt them in due time. To caſt all their care upon him, becauſe he careth for them.* To find out thoſe particular failings wch he aims at in his correction; to obſerve and underſtand his meaning in the troubles that befal us, that we may accordingly apply our ſelves *to meet him in his ways.*

Lam. 3. 40. 1 Pet. 5. 6, 7.

Theſe occaſions for particular interceſſion, are diſtinguiſhable into ſeveral *kinds*, comprehending all manner of *inward* or *outward* exigences, all difficulties and doubts, in reſpect of any weighty buſineſs or temptation; but the two chief kinds of them are, *troubles of Conſcience, ſickneſs of body.*

1. If the occaſion be *trouble of Conſcience*, and ſpiritual deſertions, in ſuch caſes the petitions and Arguments before-mentioned in our Deprecation againſt the guilt of ſin, are fitly appliable; to wch may be added ſuch other deſires as theſe:

See before Ch. 16.

That God would inable them to believe and conſider, that fears, and doubts, and temptations, are an unavoidable part of our Chriſtian warfare; that not only his deareſt ſervants, *Job, David*, &c. but alſo his only Son *Chriſt* himſelf hath ſuffered under them; *that he being touched with a feeling of our infirmities, might be ready to help us in time of need.*

Heb. 4. 16.

That

That *God is faithful, and will not ſuffer us to be tempted above what we are able, but will with the temptation alſo make a way to eſcape, that we may be able to bear it.* He hath promiſed, that *he will not contend for ever, nor be always wroth, leſt the ſpirits of men ſhould fail before him, and the ſouls which he hath made*; That *though for a ſmall moment he doth forſake us, yet with great mercies will he gather us, though in a little wrath he doth hide his face from us for a moment, yet with everlaſting kindneſs will he have mercy upon us. The Lord upholdeth thoſe that fall, and raiſeth up all thoſe that be bowed down. He is nigh unto them that be of a broken heart, and ſaveth ſuch as be of a contrite ſpirit.* 1 Cor. 10. 13. Iſa. 57. 16. Iſa. 54. 7, 8. Pſal. 145. 14. Pſal. 34. 18.

That as for our infirmities, the beſt men in this life are not without them, nor ſhall they be imputed to us. *If we do that which we would not, it is no more we that do it, but ſin which dwelleth in us.* And as for our wilful ſins, if they be particularly repented of, and forſaken, though they be as *red as ſcarlet*, yet he will purge us from them: if we do count them as a *burden*, and come unto Chriſt for help, he will eaſe us of them. Rom. 7. 20. Iſa. 1. 17. Mat. 11. 28.

That God in the new Covenant does undertake for both parts; that our hopes are not now to be grounded upon our own works or ſufficiency, but upon the infallible promiſe of God, and the infinite merits of Chriſt: that if we were without ſin, or could do any thing perfectly, we ſhould not, in that reſpect, have need of a Mediator.

From all which conſiderations, thoſe who are afflicted with ſpiritual deſertions, may receive ſufficient comfort, in reſpect of their ſins *paſt*, and

and for the *future* we should pray in their behalf.

1 Thes. 5. 8. 1 Tim. 1. 19. That God would enable them to *put on the breast-plate of faith, and love, and for an helmet the hope of salvation.* That they may labour *to keep a good Conscience,* to be observant of all those experiments which they have had of Gods love unto them; *for experience worketh hope.*

Rom. 5. 4.

Unto this head concerning comfort against the dejections of mind, and trouble of conscience, those expressions of the *Psalmist* may be fitly applyed.

Psal. 6. 3, 4. *My soul is sore vexed: but thou, O Lord, how long? Return, O Lord, deliver my soul; O save me for thy mercy sake.*

Psal. 25. 16, 17. *Turn thee unto me, and have mercy upon me, for I am desolate and afflicted; the troubles of my heart are enlarged: O bring thou me out of my distresses: look upon my affliction and my pain, and forgive me all my sins. O keep my soul and deliver me: let me not be ashamed, for I put my trust in thee. Let integrity and uprightness preserve me.*

Psal. 27. 9. *O hide not thy face from me, neither cast thy servant away in displeasure.*

Ps. 31. 16. *Make thy face to shine upon thy servant: O save me for thy mercy sake.*

Ps. 40. 11. *Withhold not thou thy tender mercy from me, O Lord; let thy loving-kindness and thy truth continually preserve me, for innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head, therefore my heart faileth me. Be pleased O Lord to deliver me; O Lord, make haste to help me.*

Psal. 57. 1. *Be merciful unto me, O Lord, be merciful unto me: for under the shadow of thy wings shall be my refuge until my calamities be over past.*

In

In the multitude of the ſorrowful thoughts within me, let thy comforts, O Lord, delight my ſoul. Pſ. 94. 19.

Remember me, O Lord, with the favour that thou beareſt unto thy people. O viſit me with thy ſalvation: That I may ſee the good of thy choſen, and rejoyce with the gladneſs of thy people, and glory with thine inheritance. Pſal. 106. 4. 5.

Do thou ſave me, O Lord, for thy Name ſake, for I am poor and needy, & my heart is wounded within me. Pſal. 109. 21, 22.

2. If the occaſion be *Sickneſs* of *Body*, in this caſe we ought to intercede for others.

That God would teach them quietly to ſubmit unto his afflicting hand; as conſidering, that diſeaſes do not ariſe meerly from *natural* or *accidental* cauſes, without the particular appointment and diſpoſal of his wiſe Providence, which doth extend to the very hairs of our head, much more to the days of our lives, and the health of thoſe days; and that he is faithful and true, having engaged his promiſe, that all conditions (though never ſo troubleſom, tribulation, and anguiſh, and ſickneſs, and death it ſelf) ſhall work together for the good of thoſe that belong unto him.

That he would ſanctifie their pains and troubles unto them, giving them a true ſight of their ſins, and anunfeigned ſorrow for them, and a ſtedfaſt faith in the merits of Chriſt, for the remiſſion of them: that he would recompence the pains and decays of their bodies, with comfort and improvement in their ſouls: that *as their outward man does decay, ſo their inward man may be renewed daily.* 2 Cor. 4. 16.

That he would fit them for whatever condition he ſhall call them unto, that Chriſt may be unto them both in life and death advantage. That

That, if it be his will, he would recover them from their pains and diseases, and restore them to their former health: that he would direct them to the most *effectual means* for their recovery, and bless unto them those that have been, or shall be used to that end.

Of this kind are those *Petitions* of the *Psalmist* for himself.

Psal. 6.2,5. *Have mercy upon me, O God, for I am weak: O Lord heal me, for my bones are vexed: for in death there is no remembrance of thee, and who will give thee thanks in the pit?*

Psal. 31.9. *What profit is there in my blood, if I go down into the pit? shall the dust praise thee? shall that declare*

Psal. 88 11, 12. *thy truth? Shall thy loving-kindness be declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark, or thy righteousness in the land of forgetfulness?*

Psal. 39. 12, 13. *Hear my prayer, O Lord, give ear unto my cry; hold not thy peace at my tears: O spare me a little, that I may recover strength, before I go hence, and be no more seen.*

Psal. 119. 75,76. *I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted. Let, I pray thee, thy merciful kindness be my comfort: let thy tender mercies come unto me, that I may live.*

Job 10.20, 21. Thus does *Job* petition for himself: *Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go, whence I shall not return, even to the land of darkness, and the shadow of death.*

Jer. 17. 14. And thus the Prophet *Jeremiah*: *Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for thou art my praise.*

For the better *strengthning* of our *faith* & *fervency* in

in this desire, there are such *considerations* as these.

He hath commanded us to call upon him in the time of trouble, & hath promised to deliver us; 'tis in his power alone *to kill and to make alive; to bring down to the grave, and to raise up again.* He hath stiled himself *the God of salvation, to whom belong the issues of death.* He can give *power to the faint, and to them that have no might, encrease of strength.* He has profest, that *the death of his Saints* is dear and *precious in his sight.* He hath promised *to strengthen them upon the bed of languishing, and to make their bed in their sickness:* he hath said, that *the prayer of faith shall save the sick.* He hath permitted us; *concerning his sons and daughters, to command him,* thereby implying, that in our *intercessions* for one another, we may be as sure of success, as we are of those things which are in our own power to command; to wch may be added our former experience of his truth & mercy in the like cases: from all which we may be encouraged to *come with boldness to the throne of grace, that we may obtain mercy in the time of need.*

Psal. 50. 15. 1 Sam. 2. 6. Psal. 68. 20. Isa. 40. 29. Psal. 116. 15. Psal. 41. 2. Jam. 5. 15. Isa. 45 11. Heb 4 16.

But if he hath otherways determin'd, & the days of their warfare be accomplished, that then he would fit them for death, & make them meet to be partakers of the inheritance of his Saints in light; that they may be *willing to depart, and to be with Christ, which is far better* than still to be exposed to *the evil to come*; to sinful temptations, pains & diseases of the body, trouble and vexation of the vain world; especially considering, that now *death hath lost its sting*, & is *swallowed up in victory*, and that it was the end of our Saviors passion, *to deliver them who through the fear of death have been all their life*

Phil. 1. 23. Isa. 57. 1. 1 Cor. 15. 54. Heb 2. 15.

time

Rom. 8. 38. *time ſubject to bondage.* That *neither death, nor life, nor things preſent, nor things to come, ſhall be able to ſeparate us from the love of God in Chriſt Jeſus our Lord.* That by this means we muſt be brought to enjoy the beatifical Viſion of God, the bleſſed Heb. 12. 23. company of *innumerable Angels, and the ſpirits of juſt men made perfect.*

That he would be pleaſed to ſhine graciouſly upon them with his favour and reconciled countenance; to fill their hearts with ſuch divine joys as belong unto thoſe that are heirs of a *Cæleſtial Kingdom*, and are ready to lay hold on everlaſting life.

2 Cor. 4. 17. That this *light affliction, which is but for a moment, may work for them a far more exceeding and eternal weight of glory.*

2 Cor. 5. 1. That when this their *earthly tabernacle ſhall be diſſolved, they may have an houſe not made with hands, eternal in the heavens.*

That his bleſſed Angels may convey their ſouls into *Abrahams* boſom.

Now as in ſuch caſes we ſhould thus intercede for *others*, ſo likewiſe may we hence take fit occaſion to pray for *our ſelves.*

That in the diſeaſes and pains of others, we may conſider the frailties of our own condition, the deſert of our own ſins, and may magnifie his ſpecial mercy in ſparing us ſo much, and ſo long.

That we may be more ſeriouſly mindful of our Job. 30. 23 latter ends, as knowing that *he will bring us alſo to* Job 16. 22 *death, and to the houſe appointed for all the living*; and that *when a few days are come, we ſhall go the way whence we ſhall not return*: that we are but *ſtrangers* & *pilgrims* in this world, dwelling in *houſes of clay*, being

being here to day, and not to morrow; in the morning, and not at night; that our days on earth are as a ſhadow, and there is none abiding; our years paſs away as a tale that is told: our life is but as a vapour that appears for a while, and then vaniſheth away; coming forth as a flower that is ſuddenly cut down, flying as a ſhadow, that continueth not: our times are in the hands of God, all our *days are determined, the number of our months is with him; he hath appointed our bounds that we cannot paſs.* Job 14. 5.

Lord, let me know mine end, and the meaſure of my days, that I may know how frail I am. Pſal. 39. 4.

So teach us to number our days, that we may apply our hearts unto wiſdom. Pſal. 90. 12.

That he would give unto us the Spirit of Judgment, whereby we may diſcern the true difference betwixt this ſpan of life, and the vaſt ſpaces of Immortality; betwixt the pleaſures of ſin for a ſeaſon, and that *everlaſting fulneſs of joy in his preſence.* Pſ. 16. 11. Betwixt the vain applauſe of men, and the teſtimony of a good Conſcience.

That in the preſent days of health, and peace, & proſperity, we may treaſure up for our ſelves ſuch ſpiritual ſtrength and comforts, as may hereafter ſtand us in ſtead when we come to lie upon our death-beds, when all other contentments ſhall vaniſh away, and prove unable to help us; when the conſcience of well-doing in any one action, ſhall adminiſter more real comfort to the ſoul, than all our outward *advantages* or *enjoyments* whatſoever.

That our *converſations may be in heaven, from whence we may continually expect the coming of our Lord and Saviour.* Phil. 3. 20. That *all the days of our appointed* Job 14. 14.

time,

time, we may wait till our change shall come.

That since we all know, & cannot but be amaz'd to consider of that dreadful day of judgment, when every one must appear before the Tribunal of God, to receive an eternal doom, according to his works, that therefore he would make us *such manner of persons as we ought to be, and hastning unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat; that we may labour diligently to be found of him in peace, without spot, and blameless.*

† Pet. 3. 11, 12, 14.

CHAP. XXVII.

Concerning Thanksgiving, by enumeration of Temporal Favours.

THE third and last part of Prayer, is *Thanksgiving*. This (according to the method proposed) may be connected with the former, by some fitting *Transition*, which for the matter of it may consist of some such considerations as these:

1. Our confidence of obtaining the things we petition for; by our experience of former Mercies; though they are many and great things which we are suiters for, yet when we reflect upon Gods continual bounty towards us, and how much we do every day receive from him, we have no reason to doubt of his favour, but still to depend upon him in every condition.

2. The danger of ingratitude, in hindring the success of our petitions. He that is not careful to pay

pay his old debts, cannot expect ſo much credit as to run upon a new ſcore. Under the Law, when any one came before God, to make any ſpecial requeſt for himſelf, he was to bring with him a Peace-offering, that is, an offering of thanks for the favours he hath already enjoyed, thereby to prepare himſelf for what he expected.

The *matter* of our Thankſgiving is reducible to theſe 2 general heads: 1. The *Enumeration* of mercies. 2. The *Amplification*, or heightning of them.

1. In our *Enumeration* of mercies, thoſe particulars before mentioned in our *Confeſſions, Deprecations, Petitions*, will each of them adminiſter ſome help, both in reſpect of *matter* and *expreſſion*, according as our condition may be in reſpect of *freedom* or *deliverance* from thoſe *evils* which we confeſs or deprecate, or the enjoyment of thoſe *good things* which we have petitioned for; and upon this account I ſhall not need to be ſo large upon this Head, as the former.

2. The *Amplification* or heightning of Mercies, may be either in *General*, by their multitude, greatneſs, continuance, which is capable of a diſtinct enlargement by it ſelf. Or elſe in *Particular*, by their circumſtances, degrees, contraries, which are to be inſiſted upon in the mention of thoſe particular Mercies to which they belong.

1. In the *Enumeration* of Mercies, we are to take notice of thoſe that are either { Ordinary. / Occaſional.

By *Ordinary*, I underſtand ſuch as we enjoy in our common courſe, without relation to any particular neceſſity or deliverance: theſe again are either

ther {Temporal / Spiritual} *Temporal*, are those which concern our well-being in this life, as we are men, whether in our {Private / Publick} capacities.

The *Private* or personal favours which we are to acknowledg, do belong, either *generally* to the whole Man, in respect of his Being, Nature, Birth, Education, Preservation; or more *particularly*, in regard of his Soul, Body, Friends, Name, Estate.

In the recital of the Mercies which we enjoy, we are not to be unmindful of those common favours which are bestowed upon us, in respect.

1. Of our *Creation* and *Being*, that God did not suffer us to be *swallow'd up in our primitive nothing*.

2. Our noble *Natures*, that we were not made senseless things, but endowed with living souls, Men, and not Beasts. He might have made us *worms and no men*; of a despicable, perishable condition, whereas he hath created us after his
Psal. 8. 5. 6. own Image, but *little lower then the Angels*, capable of enjoying Eternity with himself in the heavens. *Crowning us with glory and honour, putting all things in subjection under our feet.*

3. Our *Births*: That we are free-born, not slaves; of generous, not base and ignominious parentage: that we were brought forth in a *place* and *time* of Religion. He might have sent us into the world without the pale of the Church, in some place of Idolatry or Ignorance, amongst the blaspheming *Turks*, or wild *Americans*.. We might have been born in those bloody times of *persecution* and *martyrdom*: and therefore we have reason to acknowledge

ledge it for a great mercy, that he hath brought us into this world, both when and where his Gospel hath been professed, and flourished.

4. Our *Education*, by honest, loving, careful Parents & Tutors, under good Magistrates, pious Ministers, in Religious Families. We might have been forlorn, & exposed to the wide world, as many others are, following the *dictates* of our own *corrupt natures*, without any restraint upon us: We might have been put under the *tuition* of such *Governors*, as by their negligence, example, advice, would have encouraged us in evil courses, & therefore we ought to acknowledg it for a great mercy, that we have had such religious and ingenuous education.

5. Our *Perservation*, God might have cut us off in the womb, & being children of wrath, he might from thence have cast us into hell, & therefore we have reason to praise him, in that he hath *covered us in our mothers womb, where we were fearfully and wonderfully made, and curiously wrought in the lowest parts of the earth.* Being *clothed with skin and flesh, fenced with bones & sinews:* Where *he granted us life and favour, and by his visitation hath preserved our spirits. He took us out of the womb, and made us hope when we were yet on our mothers breast: We were cast upon him from the womb, and he is our God from our mothers belly.* He might many times since, justly have snatched us out of this *world*, with our *sins*, & *fears* upon us. *It is from the Lord's mercies that we are not yet consumed, because his compassions fail not.*

Ps. 139. 13, 14. Job 10. 11, 12. Ps. 22. 9, 10 Lam. 3 22

There may be many now in hell, who have not been so great sinners as we; and therefore we are bound to magnifie his Name for his good Providence over us through the *whole course* of *our lives.*

Psal. 4. 8. That he hath hitherto *made us to dwell in safety*, and watched over us in journeys, sicknesses, and common dangers, whereby so many others have been surprised, and swept away round about us;
Ps. 91. 4, 11 for *defending us under the shadow of his wings, and protecting us by his blessed Angels*; more particularly for his preservation of us the {Night / Day} past.

1. The *Night past*, for refreshing our bodies with
Psal. 13. 3. rest and sleep. For *lightning our eyes, that we slept not to death.* For bringing us to the light of another day; and that notwithstanding those many
Psal. 92. 1. opportunities which we have formerly abused. *It is a good thing to give thanks unto thee, O Lord, and to sing praises unto thy Name, O thou most high. To shew forth thy loving-kindness in the morning, & thy faithfulness every night.* He might have made our beds to be our graves, and surprized us with our last
Job 7. 3, 4. sleep. He might *appoint wearisome nights for us, so that when we lye down, we should say, when shall we arise, and the night be gone? and should be full of tossings to and fro, unto the dawning of the day:* When
Ver. 13, 14. we expect that *our beds should comfort us, and our couch ease our complaint, then he might scare us with dreams, and terrifie us through visions*; and therefore
Prov. 3. 24. we have very great reason to praise him for our freedom in this kind, that *when we lye down*, he makes our *sleep sweet unto us.*

2. The *Day past*, that he hath not given us over to the sinfulness of our own natures, the subtilty and malice of the *Devil*, the temptations of the *World*, but hath by his good *providence* with-held us from many of those *sins* and *dangers*, to which of our selves we were exposed. There are *many others* in the

the world, who have this day (perhaps) been surprised by some mischief, or have fallen into some great sin, and the same might have been our condition; and therefore we have reason to be sensible of his favour in exempting us from it; that he hath in any measure afforded us direction and success in our affairs, and not blasted our endeavours; accompanying us in our goings out, and comings in. *Because the Lord hath commanded his loving-kindness in the day, therefore in the night shall my song be unto him, and my prayer unto the God of my life.* Psal. 42. 8.

Next to these, we may recite those temporal favours which do more particularly concern us,

either in our { Souls. Bodies. Friends. Names. Estates.

1. Our *Souls*, in respect of our *Understandings, Memories, Consciences, Affections.* That we were not made Idiots or blockish; we might have been possessed with stupidity and forgetfulness, *with madness, and astonishment of heart*; with wild, and raving passions: And therefore we have reason to be sensible of that great favour we enjoy, in respect of the clearness of our understandings, strength of our memories, peace in our consciences, moderateness in our affections, *&c.* Deut. 28. 28.

2. Our *Bodies*, in regard of Health, Senses, Limbs. That he doth *not send upon us sore sicknesses, and of a long continuance*, and make us prisoners to the bed of languishing. That he does not *chasten us with strong pain upon our beds, so that our life should abhor bread, and our soul dainty meat.* That we are Deut. 28. 59. Job 33. 19. 20.

not tormented with grievous aches, with *lothsome* diseases and sores; that we have the free use of our senses; not blind, or deaf, or dumb, *&c.* that we are sound and perfect in our *limbs*, not maimed, or deformed, as many *others* are, whereby their *condition* is made very *uncomfortable*, in comparison of ours.

3. Our *Friends*: that God hath inclined the hearts of others to shew us any favour; that we do enjoy the *acquaintance* of such, in whose society & converse, we may relieve & refresh our selves amidst the many perplexities that we shall meet with; 'tis the case of many others to be left in a *forlorn*, and *friendless* condition, with *Ishmael*, to have every mans hand against them; and therefore we have great reason to bless *God* for raising us up friends and benefactors, and continuing them to us.

4. Our *Names*: that he hath bestowed upon us any reputation in the hearts and reports of others; and not given us over to such scandalous sins as would have made us a proverb and reproach; that we are not *Cains*, to kill our brethren; nor *Amnons* to commit incest; nor *Absoloms*, to attempt the ruine of our Parents; nor *Judas's*, to *murder our selves*. The seeds and principles of all these *abominations* being in our natures, it must needs be acknowledged for a great mercy to be with-held from them. That he hath in any measure restrained the malicious tongues of others from aspersing of us.

5. Our *Estates*: and therein for plenty, liberty, quietness, sutableness: God might have placed us in some needy, slavish, unquiet condition, in some Calling disproportionable to our inclinations and gifts; & therefore we have reason to acknowledge his mercy, in bestowing upon us competency of means,

means, freedom, & seemlineſs of condition, wherein we are not forced to flatter or borrow, fitneſs of calling, *&c.* That we have opportunity *to ſerve the Lord our God with joyfulneſs, and with gladneſs of heart, in the abundance of all things.* Whereas, 'tis the caſe of many others, that they are forced *to ſerve their enemies in hunger, & in thirſt, & in nakedneſs, and in want of all things.* There may be ſome poor *Chriſtians*, perhaps, at this time under cruel *reſtraint* & impriſonment; others it may be wallowing in their blood, by reaſon of bitter and fierce perſecutions for their bearing *witneſs* unto the *truth of Jeſus.* Other precious Saints, *of whom the world is not worthy, may* be now under great neceſſities, *wandring up & down in deſerts & mountains, being deſtitute, afflicted, tormented*; having not a place whereon to reſt their heads. Whereas, 'tis our *happineſs*, that we are ſupplied with all things convenient for us, *having bread to eat, & cloaths to put on*, and many other particular favours, which are renewed to us every moment. The very continuance and commonneſs of wch doth take away their obſervation. And as we are thus to remember *private* mercies, ſo likewiſe ſhould we take notice of thoſe *temporal* favours which concern the *publick*, the peace, plenty, ſtrength, ſafety of the Nation wherein we live. For that every one may *ſit under his own vine and fig-tree, there being none to make us afraid. That he hath not delivered us to trouble, and aſtoniſhment, and to hiſſing. That whereas his anger, and his fury hath been poured out upon other places, upon man, and upon beaſt; upon the beaſts of the field, and upon the fruit of the ground; yet the overflowing ſcourge hath not come upon us. He might make us a reproach, and a*

Deut. 28. 48.
Eph. 5. 21. Heb. 11. 37, 38.
Gen. 1. 29.
Mic. 4. 4. 2 Chron. 29. 8. Jer. 7. 20.
Iſa. 28. 15.

cannot, and an astonishment unto the Nations that are
Eze. 5. 15. *round about us. Executing upon us judgment in anger,*
and in fury, and in furious rebukes. He might insa-
Isa 19. 13. tuate our Governours, *and mingle a perverse spirit*
14. *in the midst of them.* This is the condition of other
places, and we have reason to praise him, if it be
not so with us.

In a more special manner, we ought to take no-
tice of our freedom, or deliverance from *those sore*
Ez 14. 21. *Judgments, the Sword, the Famine, and the Pestilence.*
Psal. 144. 1. For our *Peace:* for *delivering us from the hurt-*
10, 14. *ful sword, that there is no breaking in, nor going out, nor*
any complaining in our streets; whereas he might
Deut. 32. *whet his glittering sword, and make his hand take hold*
42. *of Judgment, till his arrows be drunk with blood, and*
Psal. 147. *his sword to devour flesh:* Yet he hath *made peace in*
14. *our borders,* so that *violence is not heard in our land,*
nor wasting or destruction within our borders. Where-
Isa 60. 18. as other Countries are made desolate, so that *their*
Judg. 5. 6, 7. *high-ways are untrodden, and the travellers walk*
through by-ways, and the inhabitants of the villages
cease. Yet he hath been pleased to make us like
Ez. 36. 35. *the Garden of Eden, our Cities being fenced and in-*
Jer. 16. 5. *habited;* and hath not *taken away our peace from*
us, his loving-kindness and mercies.

2. For our *Plenty:* that he hath (according to
Ezek. 36. his promise) *called for the corn and wine, and increa-*
29. *sed it, and laid no famine upon us, multiplying the*
fruit of the trees, and the increase of the field, that we
do not receive the reproach of the famine amongst the
Ps. 65. 11. *Heathen.* For *crowning the year with goodness, and*
making his paths to drop fatness.

Hos. 2. 23. 1. For bestowing upon us the *former and the latter*
Jer 15. 24. *rain moderately, and in his season;* that he *does not*

per-

perſecute us with his tempeſts, and make us afraid with his ſtorms; nor ſweep us away with a general Deluge, as he did the old World. Pſ. 83. 15.

2. *For viſiting the earth, and watering it, and greatly enriching it with the river of God, providing for the corn, ſetling the furrows thereof, and making it ſoft with ſhowers, and bleſſing the ſpringing thereof*; ſo that *the paſtures are cloathed with flocks, and the valleys are covered over with corn*; for that he hath *ſent us a plentiful rain, whereby he hath confirmed and refreſhed his inheritance when it was weary.* Pſal. 65. 9. Pſal. 68. 9.

3. For *healthful ſeaſons*; that he hath delivered us from *the noiſome Peſtilence*, that walketh in darkneſs, and from *the deſtruction that walketh at noon-day*, ſo that *no evil doth befal us, nor any plague come nigh our dwellings*, but hath *ſatisfied us with long life, and ſhewed us his ſalvation. That he hath not made the land to ſpue out her inhabitants.* Pſal. 91. 3. Ver. 10. Ver. 16. Lev. 18. 25.

CHAP. XXVIII.

Of the kinds of ſpiritual Mercies to be enumerated.

THeſe *Temporal* favours which we ought thus to *enumerate*, though they are very excellent in themſelves, and far beyond our deſerts, yet are common with us to *hypocrites*, & ſuch as ſhall hereafter be damned; and therefore 'tis requiſite that we ſhould after a more eſpecial manner magnifie his glorious name for thoſe *ſpiritual* mercies that concern our eternity. Chiefly for the Lord Jeſus Chriſt, *the author and finiſher of our faith*, the fountain of all the other *mercies* which we enjoy; for his Birth, Incarnation, Sufferings, Death, Reſurrection,

Ascension, Intercession, with all those unspeakable benefits that we receive by them; for *blessing us*
Eph. 1. 3. *with all spiritual blessings in heavenly places in Christ.*

More particularly, for those remarkable effects of his love and merits in our

Eph. 1. 5. 1. *Election:* For that God hath *predestinated us unto the adoption of Children by Jesus Christ, to himself, according to the good pleasure of his will, to the praise and glory of his grace, whereby he hath made*
2 Th. 2. 13. *us accepted in the beloved*; and hath *from the beginning chosen us to salvation through sanctification of the spirit, and belief of the truth.* He might have designed us for vessels of wrath, as he did the fallen Angels, and then we had been eternally undone, without all possible remedy. There was nothing to move him in us, when we lay altogether in the general heap of mankind. It was his own free grace and bounty that made him to take delight in us, to chuse us from the rest, and to sever us from those many thousands in the world, who shall perish everlastingly.

2. *Redemption:* For that incomprehensible miracle of his wisdom and mercy, in the *contrivance* of our *redemption* by the death of Christ; for he hath redeemed us *by the precious blood of his dear Son, who*
Eph. 1. 7 *is the Image of the Invisible God, the first-born of e-*
Col. 1. 13, *very creature, who gave himself a ransome for all.*
14.
1 Tim. 2 6. 3. *Vocation:* That he hath *called us by the Gospel,*
2 Th. 2. 14. *to the obtaining of the glory of the Lord Jesus Christ;*
2 Tim. 1. 9. And that with an *holy calling, not according to our own works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.*

4. *Justification:* For pardoning our sins, the least of

of which would have been enough to have undone us to all eternity; for that he hath *forgiven our treſ-* Col. 2. 13, *paſſes, blotting out the hand-writing of Ordinances, that was againſt us, which was contrary to us, and took it out of the way, nailing it to the Croſs*; for the *remiſſion of our ſins through the blood of Chriſt, accord-* Eph. 1. 7, 8. *ing to the riches of his grace, wherein he hath abounded towards us in all wiſdom and prudence.* 14.

5. *Sanctification*: For renewing upon our ſouls in any meaſure the bleſſed Image of the Lord Jeſus Chriſt, the leaſt glimpſe whereof is infinitely more worth than the whole world: For that he hath changed our vile natures, and made us partakers of the divine nature: Of *ſtrangers* and *foreign-* Eph. 2. 19. *ers*, raiſing us up to *be fellow-Citizens with the Saints,* Col. 1. 12, *and of the houſhold of God.* Making us *meet to be* 13. *partakers of the inheritance of the Saints in light*; *in delivering us from the power of darkneſs, and tranſlating us into the Kingdom of his dear Son.*

And becauſe our Sanctification is conſiderable, both according to the {Parts / Means} of it, therefore it may be further amplified by each of theſe.

1. For the *Parts* of it, both in reſpect of our Judgments, Affections, Converſations.

1. For our *Judgments*, that he hath not given us over to blindneſs of mind, a reprobate ſenſe, to wild & deſperate errors, by which we ſee ſo many others deluded, but hath in ſome meaſure revealed unto us thoſe myſteries of godlineſs which are hid from many wiſe and great ones of the world. And hath, *according to his divine power, given us all* 2 Pet. 1. 3. *things pertaining to life and godlineſs, through the knowledge of him that hath called us to glory and vertue.*

2. For

4. For our *Affections*: That he hath not given us over to hardness of heart, slightness of spirit; that he hath in any measure weaned our souls from looking after solid contentment in the creatures, and raised them up to any love of holiness, any desire of a nearer communion with himself.

3. For our *Conversations*: That he hath in any
2 Cor. 4.2. measure enabled us to do him service, *to renounce the hidden things of dishonesty*; to walk in some de-
Eph. 5. 11. gree *as becomes children of light. Having no fellowship with the unfruitful works of darkness*; not *allowing* our selves in any course which we know to be *unlawful*.

The *Means* of our Sanctification, are principally these five:

1. His *Spirit*, To convince, direct, assist, comfort us, to prevent and follow us with his grace, to support us in afflictions, to strengthen us in temptations, to quicken us to duty, and to seal us up unto the day of redemption.

Heb. 4.12. 2. His *Word*, So powerful in *discerning the thoughts and intents of the heart*, able to make us
2 Tim. 3. 16. wise unto salvation; being *profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works*; for his holy and righteous *Law*; for the many gracious invitations and promises in his *Gospel*.

3. The *Sacraments*: That he hath not left us as strangers, *without* the *Covenant of promise*, but hath ordained visible signs and seals to represent that to our *senses* wch we ought to apprehend by our faith.

4. The *Sabbaths* and publick Ordinances: that we have liberty to behold the face of God in his Sanctuary, and to inquire in his Temple; that amidst some

some outward troubles *the bread of adversity, and the water of affliction, yet our Teachers are not removed into corners, but our eyes may see them.* That *vision does not fail* in our days, that we are not punished with a *famine of the Word*; that *the Sun does not go down upon our Prophets.* Isa. 30.20. 1 Sam 3.1. Am. 8. 11 Mic. 3. 6.

5. The *Communion of Saints*: For the benefit that we enjoy by their examples, counsels, experience. For all those that have been instruments of our good by their Prayers, Writing, Preaching, *&c.*

6. For *Hopes of Glory*: For *giving unto us exceeding great, and precious promises; that by these we might be partakers of the Divine nature.* Having according to his *abundant mercy begotten us again unto a lively hope of an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for us.* For lifting up the light of his countenance upon us, which is better than life it self: for any comfortable Evidences of our own Salvation. 2 Pet. 1.4. 1 Pet. 1.3, 4.

CHAP. XXIX.

Of occasional Thanksgiving, either for inward, or outward mercies.

BEsides these several heads of Thanksgiving, by which we should be directed in our *ordinary* and usual course, there are others likewise not to be neglected, which are extraordinary and *occasional*, according as our particular wants and exigences may be.

In the *General*, we are to be thankful for the success of our prayers, whenever *God* doth vouchsafe to grant and hear our requests, either in the behalf of our souls, or others; that instead of rejecting

rejecting of our services, and casting them back as dung into our faces (which we might justly expect) He does vouchsafe to accept of them, and to return them with a blessing; more particularly, upon any special { Preservation / Recovery / Deliverance } either of the { Soul. / Body.

1. In case of *inward* fears, desertions, temptations. For that *in the multitude of our sorrows, his comforts* Ps. 94. 19. *have refreshed our souls.* Ps. 51. 12. For that he hath *restored unto us the joy of his salvation, and established us with his* Ps. 18. 16. *free spirit.* Delivering us from *those deep waters*, that were ready to overwhelm our souls; for bringing Psal. 40. 2. us out of *an horrible pit, out of the miry clay*, and set- Ps. 107. 14. ting our feet upon a rock, freeing us *from darkness and the shadow of death, and breaking our bonds in* Rev. 3. 10. *sunder; for keeping us in the hour of temptation.*

2. In the case of *outward* exigences and troubles, Gen. 28. 15. for delivering us in *journeys*, that he hath *been with us, and kept us in our places whither we did go, and brought us again in safety*; whereas many *others* have been overtaken with desperate mischiefs. For defending us in common dangers, oppressions; for hedging us about with his favour and protection, Psal. 102. 24. that he hath *not called us away in the midst of our* Psal. 66. 9. *days, but hath holden our souls in life, and not suffered our feet to slip*; for being our refuge in distress, and Deut. 33. 27. *putting his everlasting arms under us*; for *binding up* 1 Sam. 25. 29. *our soul in the bundle of life*; for *hiding us in the time of trouble in his pavilion, in the secret of his Ta-* Psal. 27. 5. *bernacle*, under the shadow of his wings: for being Isa. 25. 4. a *strength to the poor, and to the needy in their distress*; *a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is a storm against*

the

the wall; for *breaking the bands of the yoke, and the rod of the oppressors, and delivering us out of the hands of them that served themselves of us*; for the *comforts that we have had in all our tribulations.* Ezek. 34. 27. 2 Cor. 1. 4.

For delivering us from sore pains, and desperate sicknesses of body, when we had reason to think, and say, that we should *go down to the gates of the grave, and be deprived of the residue of our years, & not see the Lord in the land of the living; nor see man any more, with the inhabitants of the world; but our age is removed from us as a shepherds tent, and we shall be cut off with pining sickness, from day even to night will he make an end of us*; yet then did he, *in love to our souls, deliver us from the pit of corruption*; therefore *will we sing songs unto him all the days of our life.* Isa. 38. 10, 11. Verse 17. Verse 20.

I will extol thee, O Lord, for thou hast lifted me up; thou hast brought up my soul from the grave, and hast kept me alive, that I should not go down to the pit. Thou hast turned my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness; To the end, that my glory may sing praise unto thee, and not be silent; O Lord, my God, I will give thanks unto thee for ever. Isa. 38. 1, 3. Ver. 11, 12.

I love the Lord, because he hath heard my voice, and my supplications, because he hath inclined his ear unto me, therefore will I call upon him as long as I live: He hath delivered my soul from death, mine eyes from tears, and my feet from falling. What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and will call upon the Name of the Lord. I will offer unto thee the sacrifice of thanksgiving, I will pay my vows unto the Lord, now in the presence of all his people, in the courts of the Lords house, in the midst of thee, O Jerusalem. Psal. 116. 1, 2. Verse 8. Ver. 12, 13. Verse 17, 18, 19.

I cal-

Psal. 118. 5. Verse 18. Verse 21. *I called upon the Lord in distress, the Lord answered me, and set me in a large place. He hath chastined me sore, but he hath not given me over to death. I will praise thee, for thou hast heard me, and art become my salvation.*

Psal. 103. 2. Verse 4. *Bless the Lord, O my soul, and forget not all his benefits, who redeemeth thy life from destruction, and crowneth thee with loving-kindness and mercy.*

CHAP. XXX.

Of the Amplification of Mercies. The Conclusion.

BEsides the *Enumeration* of Mercies, we may likewise find abundance of matter for the *Amplification*, or heightning of them, which may be either in { General. / Particular.

1. In the *General*, by their { Multitude. / Greatness. / Continuance.

Psal. 40. 5. 1. From their multitude: *Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts, which are to us-ward, they cannot be reckoned up in order unto thee: If I would declare and speak of them, they are more than can be numbred.*

Psal. 139. 17, 18. *How precious are thy thoughts unto me, O God, how great is the sum of them? If I should count them, they are more in number than the sand.*

2. From the greatness of those Mercies we receive, which may appear by consideration of the { Giver. / Receiver.

1. The *Giver*, the Great God, who is of infinite, incomprehensible power. *The heavens are full of the Majesty*

Majesty of his glory, of absolute perfection, and all-sufficiency in himself, and cannot expect any addition from man's love, or gratitude. *My goodness extendeth not unto thee.* Now the greatness of the person, doth add a value to the favour; 'tis counted an honour but to kiss a King's hand. Psal. 16.2.

2. The *Receivers.* So vile and despicable in comparison of him, as *creatures*; so loathsom and abominable before him, as *sinners*; *when we were nothing*, he took care of us: And since we have been worse than nothing, *Enemies*, he hath been pleased to pay a price for our reconciliation to him. *He is kind to the unthankful, and to the evil*; to those that do *neither seek nor ask* after him; and at the best, can return nothing to him again, but some poor words or thoughts, which bear no commensuration to those real infinite mercies which we receive from him. *Can a man be profitable unto God? Is it any benefit to the Almighty, that thou art righteous? Or is it gain to him, that thou makest thy ways perfect? Lord, what is man, that thou art mindful of him, or the Son of man, that thou visitest him? Behold, I am less than the least of thy mercies.* Now the vileness and unworthiness of the receiver, may be another argument to set forth the greatness of the gift. Rom. 9.11. Rom. 5.10. Luk. 6. 35. Rom. 10. 20. Job 22. 2, 3. Psal. 8. 4. Gen. 32.10

3. From their *Continuance. The mercy of the Lord is from everlasting to everlasting upon them that fear him.* He had thoughts of love to us, before ever the world was made; and *his mercy endureth for ever*, till time shall be no more. His favour is renewed to us every moment, and that notwithstanding our continual provocations against him. Psal. 103. 17.

From these and the like considerations, we should labour to affect our souls with wonder and thanks

thanks, to quicken and raiſe up our hearts in offering up unto God the ſacrifice of praiſe, that we may come before his Throne with *Hallelujahs*, loud voices of joy and thankfulneſs.

2. The particular amplification of mercies from their *Circumſtances, Degrees, Contraries*, hath been touched upon already, in the Enumeration of their ſeveral *kinds* and acts of favour, to which the arguments of this kind may be properly annexed.

The *Concluſion* ſhould conſiſt of ſome brief affectionate Doxologies, which may both expreſs and excite our love and confidence; ſuch are thoſe Scripture-expreſſions.

Pſal. 71. 15. *My mouth ſhall ſhew forth thy righteouſneſs and ſalvation all the day long; for I know no end thereof.*

Pſal. 72. 18. *Bleſſed be the Lord God of Iſrael, who only doth wondrous things, and bleſſed be his glorious Name for ever; and let the whole earth be filled with his glory. Amen, Amen.*

Pſal. 103. 2. *While I live will I praiſe the Lord; I will ſing praiſe unto my God, while I have any being.*

Pſal. 145. 1, 2. *I will extol thee, O God, my King; and I will bleſs thy Name for ever and ever. Every day will I bleſs thee, and praiſe thy Name for ever and ever.*

Eph. 3. 20, 21. *Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory in the Church of Chriſt Jeſus, throughout all ages, world without end. Amen.*

Rev. 5. 13. Rev. 7. 12. Rev. 19. 1. *Bleſſing, and honour, and glory, and power, and ſalvation, and thankſgiving be unto the Lord our God for ever and ever.*

FINIS.